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Learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.—*Ephesians 4. 32 (Weymouth).*

RELIGIOUS THOUGHT AND ACTIVITY.

The Pennsylvania Society for the Prevention of Cruelty to Animals recently offered a prize for the most suitable word as "a withering, blasting cognomen which can be applied to a person utterly indifferent to the suffering of animals."

The winning word was **"Pitilacker."** "Brutan" was second.

No less than 3000 buildings have been erected in the South with the aid of the Rosenwald Fund, established by Julius Rosenwald of Chicago. Of these, 2889 are school buildings, and 111 teachers' homes.

The Fund is used as a stimulus for building schoolhouses for colored children. It has been in operation about 8 years, under a board of Southern managers, who make allotments to the various states through their departments of Education.

"How I Started Reading the Bible" was the subject of a recent open questionnaire in the "Lookout."

A general summary shows that out of each 100 who replied, the writers started reading the Bible as the direct result of the following influences:

Bible reading in home	33
Bible school verse memorizing	19
Given Bible as gift when a child	8
To learn Christian doctrine	7
Realized ignorance of Bible	7
Through Christian Endeavor pledge	6
Minister's advice to new convert	6
Influence of Bible school teacher	6
School teacher's influence	3
To seek comfort in grief	2
Example of Christian friends	2
While a traveler, away from home	1

The Biblical Seminary of New York recently celebrated the completion of the first 25 years of its work by laying the cornerstone of the **Lieutenant White Memorial Neighborhood House and Religious Education Center.** It is in connection with this work that the students of the Seminary have studied social problems and received training in practical Christian community service.

The building is in every way modern, and particularly equipped for its purpose as a neighborhood house. It is a memorial of President W. W. White's son, who lost his life in France as an aviator during the war.

A study of the place of **women and woman's work in the life and work of the church** as a whole is now being made. It promises to attract widespread interest.

It is undertaken by a joint committee representing the Federal Council of Churches, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions under the direction of Miss Clarissa H. Spencer, whose services have been loaned by the National Board of the Y. W. C. A.

The inquiry will include the present form of organization of women's work in the various communions, the relations of the women's societies to the general organizations of the church, the reasons for and against the tendency to develop inclusive boards and agencies made up of men and women serving together, the extent to which women are eligible to serve upon national and local official church boards, and the status of women with regard to the ministry and other forms of religious work.

Christian Endeavor Societies in the First Presbyterian Church of Phoenix, Arizona, have done many novel and interesting things lately.

This church has a mission in the city for Mexicans, and at their Sunday morning services some member of the society plays the piano to accompany the singing.

Last Christmas the girls of the society dressed 45 dolls. Twenty-five of these were sent to an Indian mission in the northern part of Arizona, and distributed there among the little Indian girls. The other twenty dolls were distributed among the children at the Mexican mission mentioned above.

An older Endeavor society has charge of a monthly service at the county poor farm.

A young girl, living amid the lonely mountains of Virginia, writes: "We have no Sunday school now, but we have a little Christian Endeavor society in our home, when my mother gathers us children together Sunday mornings to read the Bible and worship the living Christ."

Wherever a group of Methodists may be gathered together in any part of the world, the name of **Mark Guy Pearse** is sure to be known. He is well advanced in years now, but the affection in which this eminent Wesleyan minister is held increases with the years. The following incident, related by a writer in the "Methodist Recorder" of London, must be a solace to him as he sits in calm contemplation during these sunset days:

"I have lately met with an incident that shows the character of the home where the late Queen Mother Alexandra was brought up.

"Some years ago a company of English visitors were being shown over the Palace at Copenhagen. As they came into the room of the library, a gentleman passed out at the further door. 'There,' said the attendant, 'that was the king.' A book was lying on the table which he had evidently been reading. A lady of the company, who afterwards wrote to a friend of the incident, curious as to what the book might be, took it up, and found on the flyleaf an inscription: 'Presented to the King of Denmark by Queen Victoria.' The book was 'Thoughts on Holiness,' by Mark Guy Pearse."—"Christian Advocate."

The Virginia Conference of the Mennonite persuasion decided in October, 1924, to establish a **Mennonite mission in Washington, D. C.**, and authorized the Virginia Mennonite Board of Missions and Charities to proceed with the work. The board decided to rent a suitable hall for the purpose. On investigation it was found that rents were so extremely high that it was better to buy or build a suitable room. But there seemed to be no suitable building for sale, so the board decided to build. Means were solicited through the Virginia Conference district and also among the members in Washington, D. C., but it was found that the donations were far short of the needs. An appeal is therefore being made to the denomination at large for funds.

The plan is to build a suitable hall, not too large, with accommodations for a family of mission workers. It will not be commenced till funds are in sight.

There are 30 or more Mennonite members in Washington. They are organized with a minister and a deacon and bishop oversight.

The Fine Arts at the International Convention of Religious Education.

Programs of congregational singing and worship, choral and orchestral music, picture and pageant, were worked out on an unusual scale by Professor H. Augustine Smith of Boston University for the recent International Convention of Religious Education, successor of the International Sunday School Convention, at Birmingham, Alabama.

The Boston professor began his experimentation along this line with 12,000 delegates at the World Christian Endeavor Convention at Chicago in 1915, and since then has tested his methods of leadership and type of material at other large conventions. But the Birmingham convention went ahead of anything undertaken before in the way of hymns, prayers, ritual and special music.

Birmingham furnished the following musical units for the convention, all of them conducted by Professor Smith:

Convention Choir of 200 church choir singers;

High School Festival Chorus of 1000 singers to sing the evening President Coolidge spoke;

Combined Men's Glee Clubs of 100 voices;
Rainbow Chorus of 500 Junior Girls;
Pageant Choir of 100;
Combined High School Orchestras of 100 players;
Pageant Personnel of 200.

The convention opened with the Convention Choir singing César Franck's "150th Psalm," and the congregation singing a "Sanctus" from 500 B. C.; a "Gloria Patri" from the second century A. D.; and a "Doxology" from the 17th century. "Let Their Celestial Concerts," from the Oratorio "Samson" by Handel, closed the convention. Definite and detailed worship programs, with adequate congregational singing, responsive and unison readings, and special music, was a feature of each evening, as follows:

"Praise Waiteth for Thee";
"The Immortality of Great Deeds";
"Hosanna! Consummatum Est! Hallelujah!";
"Christ in the Heart and His Love in the Nation";
Commemoration Service and Pageant, "The Gateway to Good Will";
Tournament of Song for Young People's Night;
"Pass on the Torch, Pass on the Flame!";
"Let Good Will Reign throughout the World."

American Bible Society.

The American Bible Society reports the unprecedented number of 9,069,120 volumes of Scriptures in more than 150 languages and dialects as the total issues for its 110th year of service, 1925. This represents an increase of nearly two and one-half million volumes over 1924. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reported issues of 1,677,966 volumes more than in 1924.

Concerning the total circulations in China the agency secretary writes:

"Circulation figures that break all previous records are reported not only by the American Bible Society, but by those working so intimately with us, the British and Foreign and the National Bible Society of Scotland. It is notable that in this year when the organized opposition to Christianity has been more widespread than at any time since the beginning of the centuries, the circulation of Scriptures by the three Bible societies has for the first time exceeded ten million copies, and has crossed the eleven million line."

After several years of violent opposition to the Bible, the Soviet government in Russia has given permission to Russian Christian groups to print Russian Scriptures on the government presses in Leningrad and Moscow, and the American Bible Society provided between $10,000 and $15,000 for the purpose of making new electrotype plates from which to print these much needed Scriptures. A committee is now busy arranging for the inauguration of this work which will make the Scriptures available for all Christians in Russia.

The "Penny Portions" of the Scriptures have proved so popular that the Society decided to issue the complete New Testament in eleven separate volumes, each of which sells for one cent. A five-cent New Testament in English has been issued. This meets a crying need for a New Testament for wide distribution by missions and individuals.

The report for the year shows a satisfactory gain in the United States in the issues of whole Bibles, most of which go to churches, Sunday Schools and mission stations for use in classes and study groups. Over the decade 1915-1925 the gain in the issues of whole Bibles was 28%.

The Federal Council and the Movies.

The Federal Council of Churches has a committee on religious and educational drama, which recently held a meeting at

Let Us Remember

before God all children born with some defect of body or hindered by their environment, all orphaned, homeless or unwanted children, all children of loveless homes!

O Lover of little children, who didst take them up in thine arms and bless them, we pray thy benediction for all who are venturing forth on the mysterious paths of this world's life! Of thy mercy destroy all that hurts and hinders! Make it possible for the masses of our people to have good homes, and pure! And preserve against the day of thine appearing the souls that were meant to serve thee! Amen.

which representatives of the stage and the motion picture industry were present. The object was the uplift of the latter.

It is announced that "support of the best in all forms of recreation and amusement will be the fundamental policy upon which the church will direct its efforts in association with the latter forces."

"Experience has proved and results have shown that the only effective work of coöperation between the church and other forces lies in support of the best factors," it was stated at the conference.

A committee, headed by the Rev. George Reid Andrews, chairman of the drama committee of the Federal Council, was appointed and authorized to proceed with a constructive program of action leading to closer coöperation and affiliation.

In outlining the plan for bringing the best forces of the theater to work with the progressive forces of the church, Dr. Andrews said:

"There are three lines of action open to the church, it seems to me. First, do nothing,—the hands-off policy. This is unthinkable. A subject of such vital concern to so many people cannot be foreign to the church. Second, line up on some legal censorship bill and work for effective legislation. Personally I believe that the least legislating we do in regard to art, education, and religion the better for civilization when viewed in true perspective. Such a course is not constructive, and brings its own Nemesis. Finally, we can throw the weight of our influence on the side of those persons and groups, especially those inside the theater, working for better things. This course recommends itself to us for fair trial, and I believe will prove effective in application. The best reformation is always from the inside out, and not from the outside in. If you of the theater agree with us, we want you to work with us toward a practical program of action."

"My group stands at attention to do that which this group thinks ought to be done in all the great moral questions involved in motion pictures," said Mr. Will H. Hays, representing the motion picture industry. "No one in my group will make a picture that will not square with the proprieties as interpreted by this committee on drama of the Federal Council of Churches."

We wonder how far the Federal Council will command the backing of "the church" in its new venture.

Congressman Upshaw has introduced a bill in the House of Representatives which provides for the regulation of films at the source of production before the expense of filming has occurred. It is a constructive measure to regulate the motion picture industry, preventing the tyranny of a few producers over the whole industry, and providing an open market and the maintenance of decent competition of all branches of the industry. It provides for the raising of one million dollars to be given to the Picture Department of Education for the purchase or manufacture of films for use in the public and other schools of the nation as an important help in the proper training of youth.

COMING EVENTS.

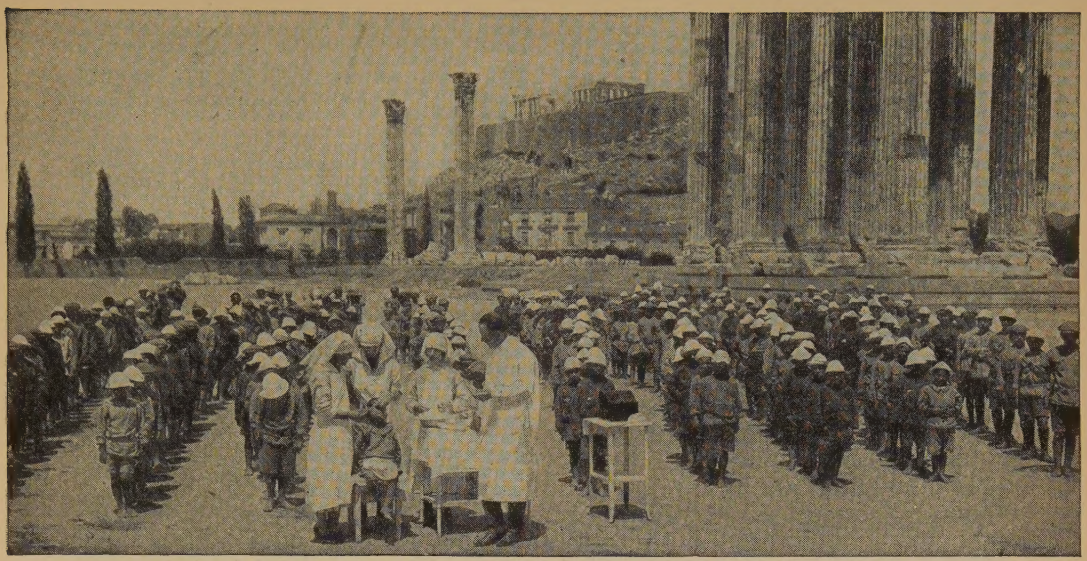
Messrs. Cecil and Russell Abel, sons of Rev. Charles Abel of Papua, expect to be in America next September, en route to New Guinea. They are acceptable speakers on the behalf of mission work. Engagements are being made for them by Mr. D. L. Pierson, 150 Fifth Avenue, New York.

A World Conference on Narcotic Education will be held in Philadelphia July 5-10, with headquarters in the Bellevue-Stratford Hotel. The delegates are to represent governments, organizations, and institutions. The agenda will deal only with questions of narcotic education, and the action of the conference will only be advisory.

The press notice is signed by Hon. Richmond P. Hobson.

In connection with the **Seventh World's Christian Endeavor Convention** to be held in London, England, July 16-21, attractive tours of Europe have been arranged at unusually reasonable rates. An illustrated folder, giving full information about these tours, will be sent free on application to the Travel Department, United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.

Dr. James B. Ely, the well known evangelist, has returned to the United States after a six months' evangelistic tour of India. He has covered many of the mission



An outdoor clinic for the children of the Near East Relief Orphanage in Athens. In the background are the pillars of the Temple of Jupiter and the Acropolis.

fields in India, and reports show that great blessing has followed his work. He will be giving lectures on the work in India along with some one hundred slides, pictures which he has taken and others on the life of India.

Churches that wish to avail themselves of an opportunity to have Dr. Ely in their midst, see his pictures on India, and hear the old-fashioned gospel, please write for engagements to George C. Ely, 402 Washington St., New Castle, Pa., who is arranging Dr. Ely's itinerary in the States.

Over 15000 foreign missionaries in America, on furlough or retired from active service, are invited to the 43rd annual meeting of the **International Missionary Union** to be held at Clifton Springs, N. Y., from Wednesday, June 2, to Sunday, June 6. Free entertainment is given.

The theme of the gathering will be "Placing Real Responsibility on the Churches of the Mission Field." The program includes an Open Forum at which three subjects will be discussed, namely, "What are the criteria of the capacity of the churches to undertake real responsibility? Should they be fully self-supporting? Should they also be self-governing? What measure of self-propagating power is indispensable?"; "What is the process by which responsibility is to be assumed? Changes necessary in the missionary conference and administration on the field; the management of missionary institutions by the leaders of the indigenous church; necessary changes in missionary policy"; and "What will be the future of the foreign missionary enterprise when responsibility is placed on the churches of the mission field? The relationship of the foreign boards to those churches; the channels through which foreign support will be continued; the supervision then necessary, and how this can be secured; the number and character of foreign missionaries who should be continued, and for what purpose."

Men's Student Conference.

This summer a conference for students of the men's colleges of New England will be held at Northfield June 16-24.

It will be remembered that D. L. Moody initiated a gathering for students at Northfield—or rather, at Mount Hermon School the first year,—in 1886. The attendance was worked up by the college secretaries of the International Y. M. C. A. committee. It was found to be so helpful in the religious life and activities of college students that conferences at Northfield followed every summer till 1919. A number of conferences

on the same model were also established at other convenient points throughout the country.

Mr. Moody's personal interest and emphasis in these conferences were in Bible instruction and upbuilding of the spiritual life. No speaker was more popular with the boys than Mr. Moody himself, but other prominent men were always present to speak at the larger meetings in Stone Hall and later the Auditorium. In resuming the conference this year his ideas will be kept in mind.

OTHER LANDS.

The oldest burial ground in Europe is a Jewish cemetery in Prague. It contains some 12,000 graves.

At some of the railroad stations in **Holland** the traveler may read this sign:

DRINK NOT
PRESENT NOT
ALCOHOL.
IT BRINGS POVERTY
AND SUFFERING.

Before the war the German Protestants had three establishments in **Beyrout,** —St. John's Hospital, a deaconess house, and a manse. Since the Armistice the hospital has been used as a military hospital by the French, the doctors being lodged in the manse. But recently by decree of the French president the three establishments have been turned over to French Protestantism, their interests being confided to the French church of Beyrout and the Association for Safeguarding French Protestant Interests in Syria.

It is proposed to undertake various forms of work there, such as a student circle, a Foyer du Soldat, education classes, etc.

Jewish Distress in Poland.

Fists of frenzied, starving men and women, struggling to be the first to get bread tickets, struck Miss Irma May, special commissioner to Poland of the $15,000,000 United Jewish Campaign, during a recent visit to the offices of the Jewish Community Organization (Kehilla) of Wilna. Back and forth the hungry mob milled, fighting against the gendarmes vainly trying to get some semblance of order, fighting to save themselves from being trampled under the feet of hundreds of frightened, hysterical wretches who feared that the supply of bread tickets would be exhausted before their turn. Shrieks filled the air, and eyes glared half insanely, while babes screamed with terror.

Starvation stalks the streets of Wilna. The streets of this charming old town, cultural center of Polish-Jewish life, are thronged with living wraiths, men and women who seem to have emerged from graves.

"Freezing women sit before rude shacks offering herrings and green apples for sale—with no one to buy," Miss May writes in a letter dated last January. "Seldom does one see any other merchandise in the stalls that line the narrow, picturesque streets. But even if they sold their wares? A zloty,—a dime. But though they never sell anything, there they sit. That is all they can do. Go home? What difference would that make? Their hovels are as cold, colder than the snow-filled thoroughfares.

"Here and there little groups congregate. Tragic groups, pale, shivering, with bloodless lips. Yet, save for these groups, save for these freezing women in front of their futile shacks, the streets are deserted. Most of the Jews are huddled around cold stoves in their homes, suffering in silence. Many are too weak to emerge. But the offices of the Kehilla are crowded. There bread tickets are distributed. Not since those awful days following the 1918 pogrom have I witnessed such heart-rending scenes.

"We passed by the Kehilla office again in the evening. There was a black mass waiting, waiting for the morning when the next distribution would be made of bread tickets. They used to distribute bread there, but that has been stopped. The sight of the bread—ugly, black, one-pound loaves,—drove the starving crowds wild. If they didn't get a loaf, they would have to go hungry another week. Several times there was bloodshed. They had to discontinue it, and distribute tickets. Now they may have to discontinue the distribution of tickets, too."

This raw, primitive frenzy, so vividly portrayed by Miss May, is but one of many scenes described in her letter. It is followed by a picture of idealism, of modest heroism enacted daily, hourly in the same building on the floor above, to which she

and her guides hastened after they had extricated themselves from the mêlée.

Miss May had wanted to visit the floor above. She had heard of it even before she came to Wilna. For the floor above is occupied by the Yiddish Teachers' Seminary, a school with 141 students. "Tales of the brave spirit of these young people had come to me long before I ever expected to be in Wilna, and I wanted to see them," she writes.

"On the floor below the police were restoring order among the hungry, half-maddened mass. Men had forgotten their manhood: they had struck women and children. Women had forgotten themselves: they had trampled on other women, on the children of other mothers,—a dramatic, realistic demonstration of the eternal urge of self-preservation.

"Here, in the room above, all was calm, serene. The fire of intelligence that blazed from the eyes of these young people caused you almost to forget the pallor of their faces. It was the lunch hour, and the students were crowded around fireless stoves, and debating. The stoves are mere subconscious symbols of warmth, and they gathered around them out of sheer force of habit. They hadn't been lighted in weeks, though it had been below zero for days at a time. And the lunches,—they too were almost nothing more than symbols of food. They consisted of a glass of tea, furnished by the school authorities, and a few slices of black bread. Not so much as a slice per person. And these slices, the lucky ones were breaking up into morsels and dividing with the unlucky ones. It took but a minute for each to devour his share.

"In a little while as I stood among them they engaged me in conversation. They wanted to know about America, its characteristics, its customs. Some one asked me about a city he had heard of, Los Angeles. I said it was always warm there, and could have bitten my tongue off,—it seemed so cruel to talk of warmth so far away. But it brought me back to the sight around me, those half-frozen, undernourished boys and girls. Suffering, but too proud to whine! All of them came from other parts of Poland, children of workmen, who, starving themselves, were unable to send them anything. And here they are, studying under the most incredible hardships. 30 had to be sent home last month, had to be ordered home, because such is their spirit that they do not surrender until they collapse. Besides, as one said, what is the use of going home? Things are worse there. But with all their fine spirit I am afraid of what will happen to them. Most of the girls had swollen hands and feet, that ugly swelling from malnutrition. And how the teachers live is a mystery they don't reveal. They haven't been paid in seven months.

"I was shown the answers to a psychology test. The students had been asked to write down what they had discussed the evening before. Every other answer paper described a discussion of various methods for self-deception, of convincing one's self that hunger is just a mere mental attitude. . . . .

"But I have found out about the teachers. They have been getting, these past seven or eight months, an average of 20 zloty a week, about $8 a month, and they and their families live on tea, black bread and potatoes.

"Hygienic conditions in Wilna are awful. The lack of soap adds to the squalor. Wash cannot be hung out to dry because it is instantly stolen. Indoor drying has increased tuberculosis. From 35 to 40 per cent of the Jewish children are suffering from gland tuberculosis. The local hospitals are closing for lack of funds, and the people cannot afford to pay physicians a fee. Instead they call in quacks who kill more than they cure.

"There is about 90% unemployment among the Jews of Wilna. The knitting industry that gave work to 5000 is at a standstill. Of 2000 globe-makers only 200 have work. Butchers have no money to buy meat, and if they did there would be no one to whom to sell it. The bakers are ruined, because flour is no longer sold on credit, and people cannot afford to buy even black bread."

MIRACLES.

Mrs. Ada Lee.

My heart goes out to the young people, and the older ones too, who have trouble in regard to miracles.

When I was a girl back on a farm in West

Virginia one day a strange looking cloud appeared in the sky. I called my father to look at the strange sight. The cloud came nearer. It was so dense that it darkened the sun. Then it came lower and lower until it rested upon the fields of grain, the orchards and the gardens. It was a cloud of locusts. They remained a few hours, then rose in a body and left our neighborhood. When they had gone not a leaf, nor a spear of corn or any grain, nor a blade of green grass was left. Desolation reigned all around us. I have never had any trouble since with the plagues of Egypt.

In the year 1889, during our first furlough, while waiting for the way to open for our return to India, Mr. Lee was appointed to a little mining town in Ohio. We found the church dead spiritually and discouraged financially. The town was full of young men from Wales. They frequented the grog shops and the dance halls.

We had not been there long when we began to pray for a revival. My husband conducted special services. After much thought and burden of soul we asked the Lord to give us a hundred young people for Christ.

Mr. Lee preached for two weeks with good attendance, but no visible results. Then he was taken ill with influenza, and ordered to bed. It was Friday night. On Saturday I asked him what we would do for Sunday. He held a second preaching appointment back over the hills where he was expected to preach in the morning, returning for the evening service in the town where we were living.

"Where can we get some one to fill your pulpits?" I asked.

"All the other preachers have their sabbath services. There is no one but you," he replied.

"I preach here, where no one believes in women preachers?" I asked incredulously. It was at the time when Dr. Buckley, the editor of the "Christian Advocate," was wasting bottles of ink in opposing women delegates to the General Conference. "I take your services? How can I?" I exclaimed.

But I did.

As I came down the hill from the morning appointment and looked upon the little town of Dell Roy nestling at the foot of the hills in the valley below, my heart went up to God in a cry for help.

I remember how I walked through the crowd that night, and with trembling step entered the pulpit. Outside there was a man who had just come out of delirium tremens. A comrade called out to him:

"Bill, come in here! A woman is preaching."

He gruffly answered: "She had better be home tending her babies."

But he came in, and pushed his way into the crowded church, and just as he leaned up against the wall he heard me read for my text, "If the Son shall make you free, ye shall be free indeed." God's word took hold of him.

Two days after, a poor bloated, bruised, lame, wretched-looking man came to the altar and threw himself down at the foot of the cross. I remember hearing the women say: "Why, that is Bill Davis the saloonkeeper!" But I will never forget the tears that dropped down from his face on to the floor as Mr. Lee and I prayed with him and for him. In a little while he sprang to his feet and began to tell the people that God had saved his soul, and pleaded with those to whom he had sold drink to flee to the cross where he had found pardon.

The next night his wife, who was barkeeper in his saloon, was at the altar, and within the week his two daughters and his son, a fine-looking young man and the leader at the dance hall, were converted. They formed the choir and became our helpers, the saloon and the dance hall were closed, and more than a hundred young people were converted.

Fifteen years afterwards, when on furlough the second time, I was speaking for the Women's Foreign Missionary Society in a little town, and two ladies came to me and said:

"We are William Davis' daughters. He is very ill, but read in the paper you were to be here, and he wishes to see you."

I went. The old man was on his deathbed, but with glowing face he grasped my hand and said:

"O blessed sister Lee, I have not drunk one drop since that day! I am free, thank God!"

Miracles? This man was brought up out of hell, saved soul and body, and kept by

the mighty power of God. No other but the omnipotent, omnipresent, eternal God can perform a miracle like that. His word has the same power, and he is just the same wonder-working God today if we but let him work and do not limit him by our lack of faith. Gibraltar still stands: so do the promises of God. Heaven and earth shall pass away, but God's word shall endure.—"Indian Witness."

CURRENT THOUGHT.

I have a growing conviction that . . . . there is **need for a nationwide religious revival** if the church is to regain in this generation a position of effective leadership in the public mind. In theory I have always been opposed to or at least doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces.—Edward A. Filene.

You can scarcely find **a girl in her teens** who is not stirred by a beautiful thought or vision. The average girl everywhere has her moments of yearning to do something for the good of the world. Where is a girl who does not keep a poem of this sort pinned on her mirror? No one who knows girls can say that they have not moments of quick response to all that is best in life. Their difficulty lies in their inability to translate it into everyday living.

To thrill at a pageant on peace or international goodwill does not at first seem inconsistent to a girl who nevertheless quarrels daily with her chum. To write a friendly letter to a Chinese girl in far-away China is far easier than to be friendly to the girls of foreign nationality in her class. And yet girls by the thousands today are choosing difficult things to do, to make their dreams come true.—Miss Sue Weddell.

Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition, and to undo them would be to strike a blow at every fireside and every industry in this country.

Infinite power of God upholds us,
Infinite love of Christ enfolds us.

Infinite joy within us wells,
Infinite peace within us dwells.

Infinite wisdom guides our way,
Infinite light makes bright our day.

Infinite strength in God we find,
Infinite rest of body and mind.

Infinite life is ours to live,
Infinite thanks to God we give!

—E. P. S. H.

If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootlegger's prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear. If it is now an indoor sport among those who can afford to throw away their money, to carry flasks, give cocktail parties, and flout the prohibition law as a matter of amusement, then it is but the clatter of teacups in the boulevards that is distracting the public, and has nothing to do with the humble side streets and the great open spaces which make up the real America because of their overwhelming majority.

Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition, when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more, but are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

The prohibition law will stand just as the church has stood, and still stands. Both have received many assaults. Sobriety, personal or national, is not an evil.

Prohibition is a success, and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does. This government can enforce prohibition if it will, and the way it can do it is to let the present boulevard and drawing room fad die out, then calmly and without any fuss deal with the lawbreakers just as those who murder or indulge in any other such forms of "personal liberty" are dealt with.—Evangeline Booth.

THE MISSION FIELD: AT HOME AND ABROAD.

Speaking from his experience of work among the poor of Kobe during many years, Toyohiko Kagawa says in the "Japan Quarterly" that he thinks the best way to reach the poor is by means of **medical missions.** "In the slums of Fukiai Shinkawa in Kobe, though for a space of 16 years I never gave up preaching by the wayside twice every week, yet I should say that I can reckon but few men who became Christians as a result of this method. Most of those whom I was able to lead to Christ were led by personal contact and friendship." Medical missions give this personal contact. A large percentage of the men and women who degrade the slums are sick. Ministry in the homes of the poor is not primarily one of money: it is above all a spiritual ministry.

Kagawa thinks the settlement is the best institution for evangelizing the working class. Not big plants, but small evangelistic settlements here and there, such as McAll adopted for Paris.

In the same magazine another writer considers that higher education under Christian auspices is the most vital problem in the Christian life of today in Japan. He would have foreign missionaries unite with local Japanese churches, even if only as associate or honorary members. From certain statistics he gives he thinks that Christianity is making more rapid and extensive progress than church membership would indicate, especially among the young.

The Rev. Karl W. Scheufler, evangelistic missionary of the Yenping District of the Methodist Episcopal Church, Fukien, China, finds that there are **five blessings** growing out of the present anti-Christian and anti-foreign movements in China. In a recent report to the Board of Foreign Missions he says:

"I often find myself rejoicing that the anti-Christian and anti-foreign movements found birth. A few of the blessings from them seem to be that the foreign missionary is finding out that many of the native pastors can shoulder much more responsibility than we ever thought they could; the Chinese, Christians and non-Christians alike, are beginning to understand the foreign missionary and the foreign business man, and are giving them more credit for good intentions and purposes than they have done before, and are seeing their shortcomings in a more unprejudiced light; as a result of this there is a deeper and firmer friendship growing up between the missionaries and the Chinese Christians than has existed for some time; we have again been taught the lesson of the Boxer Rebellion, namely, that in spite of the tens and hundreds who fall away from the church in times of trouble, there are hundreds of thousands left who will undergo persecution for their faith; and it seems also that the devolution of Christian missions has at last started, or at least is nearer starting than ever before."

In the one land of **Algeria** there are well over half a million boys between the ages of five and fourteen, all shepherdless, all starving in soul, but for the inappreciable number in touch with the mission stations: and that is only one country's tally.

What is to be done for them, these our little brothers, for whom Christ died? It is not even as if they were massed in the great towns: it is the few, comparatively, that are to be found there, and the worst representatives, as we town missionaries know to our cost. The bulk of them are scattered in villages and hamlets and roving tent-settlements far and wide. Yet even away in those inland districts the ploughshare of civilization is driving, and we may follow, if we will, with the seed basket. The lads are learning to read now by the hundred thousand throughout the Moslem world.

In England and America every stage from babyhood to adolescence is catered for: in the house of Islam, for minds as eager, nothing is prepared, and these impressionable years run out to waste as far as we are concerned,—not wasted, however, by the Moslem teacher. Is this good strategy? Are we doing our best for the kingdom of Christ when we are letting boy-lives drift past us, with their precious chances, into tough Moslem manhood, unchallenged for him? The greatest hope of winning them for that kingdom seems to be through the printing press and its distributors.—Miss I. L. Trotter.

In view of the astonishing success of **Baby Week** throughout the length and breadth of India, it is good that India is

worthily acknowledging its debt to Lady Reading, wife of the late viceroy, who was the gracious founder of this Baby Week institution. In this connection Her Excellency's touching words at Delhi recently are worthy of note when she said:

"It is with mixed feelings of pride and sadness that I stand before you here today to open the last Baby Week I shall attend in India. When I look around me and see the step forward which has taken place during the last three years, I realize that the sadness I feel at leaving the India I love is somewhat mitigated by the thought that I have left behind me something which will live after me in every sense of the word, something real. During the five years I have lived in India it has been my ever-present desire to build up a fabric which would benefit to the fullest extent the people I have grown to love so well, and in my efforts to spread the lesson of Baby Week far and near I think and believe and hope I have, in a slight measure, succeeded. My time out here is, alas! all too short now, but I shall never cease to watch the efforts made and the success attained by you and others throughout India who have done so much to help me start this work, and who are in truth the pioneers of a great enterprise in India. My prayers and thoughts will be ever with you: and it is my confident belief that this battle we are waging against ignorance, disease and dirt cannot but result in a wonderful victory."

There are many signs of a coming revival among the Christians, and a mass movement among the Hindus.

The mass movement among the outcastes which made Ongole the largest church in the world, was partly a social and economic movement. There was the sound of a mighty wind moving among the Madiga hamlets, and hearing, they came by the thousands. Many of them believed that Christianity was a charm, which, if only held in their hearts, would of itself bring them out of serfdom into a glorious future. They were of course, partly right, but this charm was only to have power in proportion as they should give their hearts to God. The reaction has been, on the whole, most healthy, but not without serious disappointment to hundreds of individuals not willing to pay the price.

For years now a regular and systematic training has lifted the churches up to solid ground. Heart-hunger for better things, for which they are willing to pay the price, is now seen everywhere. The large and increasing attendance at a series of revival meetings held in two different centers was a new proof of what is coming. In fact, the best kind of a revival is now in progress all over the field.

The revival spirit is affecting the Sudras. As they form 66 per cent of the population they naturally form the largest part of our audiences. Whole villages are putting aside idolatry, and are seeking secular and spiritual instruction. Individual inquirers are increasingly numerous, and are daily growing bolder in the faith. The Sudras are an insistent people, and are natural executives. When a similar spiritual cyclone which swept over the Madiga hamlets begins to sweep over the Sudras, we must have oil in our lamps.—Ongole Mission, American Baptist Foreign Missionary Society report.

A Spanish Ex-Priest in Guatemala.

The Guatemala Mission has lately had the pleasure of another delightful and profitable visit from an educated foreigner, that of Rev. Agustín Arenales, of the Presbyterian church in Spain. Perhaps few of our readers realize that there are as many as 216 organized evangelical churches in Spain, with over 30,000 believers, an extended system of schools, a hospital, orphanages, publishing house, etc.

Mr. Arenales was for 14 years a Spanish Roman Catholic priest of the most pronounced type, and had as his special mission that of the extermination of Protestantism in the field where it was making most headway. His case was similar to that of Paul all through. The virulence of his persecution, the struggle with his conscience, the unexpected and remarkable conversion, the absolute surrender, the loss of honors, income, standing, and even daily bread, the suspicion of his one time victims, their later confidence, love and admiration, the subsequent life of poverty, persecution, suffering and tremendous activity, the burden of the unsaved on his soul, the conspicuous humility, the tender, lovable piety, —all these and many similar resemblances characterize this most conspicuous parallel with the great apostle.

He is on a mission to the evangelicals of Latin America, to extend the greetings of the Spanish church, tighten the bonds of love between all Spanish-speaking Protestants, and get some help in lifting a mortgage the Jesuits hold on the large union Evangelical College in Madrid, which must be paid or we shall lose the entire investment. To this worthy cause the Spanish American churches are contributing quite liberally.

He has been making addresses to assemblies of nationals all over the country, usually to packed houses and with excellent effect. The simple story of his conversion catches and entrances everybody, and his appeal to humanity for more liberty in his beloved Spain is touching.

In Guatemala City he spoke to packed houses in both churches, and later in the theater which was also crowded. The novelty of discourses by a Spanish ex-priest created general public comment, and even the dailies dared in some cases to notice him quite favorably. All this means progress in religious liberty in Guatemala. The first missionary had to walk the streets of the capital between armed guards for safety, but now under this broad-minded government even an ex-priest, and a Spaniard at that, can talk to great audiences in churches with doors wide open, and discourse for two hours to a crowded theater with not a ripple of disturbance.

This episode in our regular work has brought out into high relief several important truths that our public was not fully conscious of:

The evangelicals have become conscious that there is a great evangelical church in Spain that loves and sympathizes with them.

They are getting a better conception of the real meaning of catholicity, that it is not an impossible external thing, a sophistic Roman tangle of words, but a great, gloriously realizable spiritual reality.

They have learned that even priests are beginning to believe in the gospel, and that even a priest can follow his conscience through sacrifice, suffering and humiliation to glory; that heroism is not dead.

They are beginning to see that their national evils are not primarily attributable to the clergy, as they have always supposed, for they are but men like the rest, but to that great blighting, intolerant, politico-ecclesiastical system that like an immense parasite makes mere tools of its priests to sap the life and suck the blood of the nations.

And lastly, Guatemala has had a demonstration that evangelical missions are not a North-American political scheme to conquer Latin America with mystical intonations (cantadas). Here they see a Spaniard who doesn't know a word of English, and was never in Washington in his life, preaching the same simple spiritual truth the rest do, and they go home thinking. The visit was a great success.—"Guatemala News."

THE SECOND GENERATION IN THE PHILIPPINES.

Rev. H. W. Widdoes.

The hope of the Philippine evangelical churches is their young people. Converted middle-aged people have limited possibilities. Churches without young people develop to a certain point, and then begin a retrogression which is headed for extinction. There are a few churches in our field where the young people were few, and these few moved to other localities in search of better educational advantages, better employment or in the discharge of their duties in government service. The problem is to keep such churches alive.

Most Filipino congregations are led today by officials selected from the second generation, who learned to serve and to give to Christian causes in childhood. It is difficult to build up a love for giving in the men and women who suffered the ecclesiastical oppression of the old régime. The young people are our strength.

Three years ago we began organizing and conducting Vacation Bible schools. About six hundred were enrolled in the classes the first year. The teachers who assisted pastors and deaconesses to carry on this fine work were the second generation of Christians who, home from high school and college, volunteered to give two to three weeks to this form of Christian service.

Last year the Vacation Bible school at Tagudin was under the direction of the pastor, Rev. Rosario Mina, and young college students. They had an enrolment in this one church of 105 students, about 60 per cent of whom came from homes outside

Tenting at the Northfield Conferences.

our church. This service was gladly given without financial remuneration.

Three pastors' sons are now serving as leaders of regularly organized Junior churches. Many of the active pastors and deaconesses in charge of the work of the conference are second generation Christians. Others are husbands and wives rearing fine families in Christian homes, faithful lay members, giving the church much of its financial strength, at the same time impressing the outside world with the beauty and joy of their family life.

Brief mention should be made of Mr. Leoncio Dacanay, whose father and mother were charter members of Tubao church. Mr. Dacanay entered government service as a surveyor, and finally reached the position of chief surveyor of the Bureau of Lands. While in this office he studied law in the night schools, and was admitted to the bar. Soon after his admission to the bar he resigned his position in the Bureau of Lands, and began his law practice by assisting the poor to obtain safe titles to their small land holdings. Last June he was elected to the national house of representatives. Representative Dacanay is still an active lay preacher and member of Manila church.

One of our outstanding second generation Christians is Leonardo Ignacio, oldest son of our first pastor, Rev. Eleno Ignacio. Leonardo is still a student in the seminary, but has temporarily dropped out for active service in the field on account of his own and his mother's health. He is a fine tennis player, and has a good standing with athletic young men. In addition to his athletic ability he sings well. He served one year as pastor of our first Junior church in Manila, and rendered good service as one of the playground directors at our church there. One Mother's Day he sent his mother a New Testament in beautiful binding with the following inscription, which, copied from the fly leaf, and translated, gives a good insight into the spirit of the young man:

"Dearest Mother, On this Mother's Day accept this Bible as a token of my love! I thank God for a praying mother. What would the house be without you, Mother? Your loving son, Nardo."

Miss Esperanza Abellera is the oldest daughter of Rev. J. A. Abellera, whom many of you have met in America. She has been in the atmosphere and activities of the church since childhood. When she attended her first Young Women's Student Convention she had a great awakening and made a new dedication of her life to God. Writing of this great spiritual renewal and uplift to her father she stirred him to new courage and purpose. The missionaries also received a new inspiration from the recital of her personal experience. She is an efficient worker, calm and self-possessed, and has been a great factor in building up the fine group of young people of our Manila church. She has been superintendent and a teacher of one of the departments of the

Sunday school, a member of the choir, a leader in the Otterbein Guild, and for two years served the church as deaconess. She was one of the first, if not the first, to graduate from the Teacher Training Department of the National Sunday School Association. Miss Abellera graduated from the high school and collegiate departments of Union Theological Seminary.

An interesting experience may appropriately close this brief article.

Mr. Juan Sobrepena and wife were early members of the first church organized at Cava in 1904. They had an only child, a son, Enrique, who was baptized and received into the church in early boyhood. He did well in school, and for some years was in charge of a surveyor's party in the Bureau of Lands. Then he decided to come to America, finish his collegiate course, and study law in the United States. He graduated at McAllister College, Minneapolis, Minnesota, and won distinction in the fields of oratory and scholarship, for which he received two honorary Greek letters in recognition of his forensic and intellectual attainments. The legal fraternity of Minneapolis promised to assist him in his purpose to study law, and secured a position where he could earn his expenses and even reduce his college debts while he studied. The parents and relatives were proud of his achievements, and rejoiced in his purpose to honor the family by entering the legal profession.

It was graduation week. The young man's collegiate course was finished, and soon he was to take up the study of law. Going to his room one night and thinking deeply about his own people across the sea, the question arose in his mind: "Does my country need lawyers more than any other class of workers, and if not, what is my duty?" There was no sleep for young Mr. Sobrepena that night, for he spent the most of the night on his knees in prayer by his bedside. At four o'clock he had come to the decision that his country needed ministers more than lawyers, and that he should devote his life to preaching the gospel. What a shock to his lawyer friends in America and to proud relatives in the Islands! How much courage it must have taken to tell them of the decision he had made!

Presbyterian friends in Minnesota recommended him for a scholarship, and he entered Princeton Theological Seminary in the fall. He then organized, with the backing of American friends, the Brooklyn Filipino Church. He was ordained by the Brooklyn Presbytery.

Last August Mr. Sobrepena was married to Miss Aguinaldo, an earnest Christian young woman, a trained nurse, taking post-graduate work in New York City. They plan to return to the Philippines to devote their lives to the ministry.—"Evangel."

HERE AND THERE IN AFRICA.

Radio in the Mission Field.

The African witch-doctor has always had a monopoly on the mysterious and supernatural, and is in a kind of high-brow society all by himself, but recently I have been elevated into this exclusive class, at least in the minds of some of the natives. It has come about through the radio.

A few weeks ago we put up a couple of long mysterious poles and some queer wire contraptions near my house, and when I explained a little to some of the boys about what it was for, the story took hold of their imagination, and with sundry additions and embellishments has spread from mouth to mouth, until now it is thought by many that all I have to do is listen in and hear what any of them are saying, or perhaps even thinking.

Africans as a rule accept the marvels of the white man in a matter of fact way, but for once they confess that here is something really wonderful. One evening I called in a couple of old Zulu men who originally came from Durban in Natal, and who have been helpers in the mission since it was founded 32 years ago. Shortly before 8 o'clock they put on the head-phones, and I told them that in a couple of minutes they would hear the street cars and the people talking in the streets of Durban, and then they would hear the chimes of the Town Hall clock and the big bell striking the hour of eight, which is the time signal sent out every evening. Dong, dong, dong, dong! I wish you could have seen their eyes bulge out as these sounds came through. After the sound of the last stroke of eight had died away, the older of the two men took off

the head-phones, and I could see him traveling, in his mind, over that 700-odd air miles between here and Durban, trying to figure out how the sounds had come across that great distance. It was beyond his imagination and he said:

"Au! Only one thing is too great for the white people,—death!"

It is a wonderful thing, this radio, isn't it! It has made us feel unbelievably nearer to civilization than we were before. There is no more the wilderness when any evening we may have a concert and the latest news from JB (Johannesburg) or Durban, or even from Cape Town when conditions are right.—Arthur J. Orner.

Efulan Church Anniversary.

The 25th anniversary of the founding of Efulan church in the Cameroun, under the auspices of the West African Mission of the Presbyterian church, was celebrated last year with a week of special meetings.

The first missionary went to Efulan in 1893, and in 1900 a church was organized with six native members. Three of these survive until today.

At the present time there are six churches, with a membership of 3268, and 2800 catechumens.

Anniversary week found 26 white people present,—missionaries and their families, including nine children.

Each day saw a number of meetings, but Sunday was the "Big Day," with 5000 from the surrounding villages at morning service.

One of the most impressive parts of the service was the ordination of Obam Mvé, one of twelve licentiates. He is the second to be thus honored in the Efulan district. It is the ruling of this presbytery that when a young man has finished his theological course and is licensed to preach, he must have charge of a church for six years before he is ordained. Obam had served this term of years faithfully and well as pastor of Okôn, one of our Ntum churches, and so was ready for his ordination. A thrill of pride and solemn pleasure was in the hearts of all, for who among that big throng did not know and love Obam Mvé? A fine, stalwart, manly specimen of the African race he looked as he kneeled to make his vows of faith and pledged his allegiance to his church. The six white ministers with Nlata Bikôm, his African brother, welcomed him among their number, and white hands and black rested together on his head as each pronounced his blessing upon him.

A communion service on Sunday afternoon was participated in by 1650 church members.

The keynote of the anniversary was struck in the opening address,—"Onward" —onward to great opportunities and open doors in other areas still pagan and threatened by Mohammedans.

A Silent Prayer.

Lord God, I believe in thee: help thou mine unbelief! I love thee, yet not with a perfect heart as I would. I long for thee, yet not with my full strength. I trust in thee, yet not with my whole mind. Accept my faith, my love, my longing to know and serve thee, my trust in thy power to keep me! . . . . I wait thy blessing, through Jesus Christ our Lord. Amen.

God Palaver on the Kru Coast.

As I sat in that surfboat coming from the Cape, I noticed a young Kru man, a gentlemanly fellow, who is agent for a large firm in Liverpool. He lives in a fine cement house. He is fairly well educated, and is the Sunday school superintendent of our Methodist church at Grand Cess. He is also a local preacher. I sat and watched him and talked to him, as I am well acquainted with his past history.

Sometimes I have to pinch myself to see if I am really alive or walking in Dream Land, such marvelous changes take place on the Kru Coast! The father of this man, James T. Nimly, was the big Kru king's brother: a big native trader in old days, a smuggler of rum, and an evil man, but powerful in influence. He hated with intense hatred anything that tended to better conditions or that would bring enlightenment to his country. During his reign as second king he had murdered many people, and boasted that he never wanted to see the day or to live in his country if God palaver ever got hold of his people. God heard his prayer and gave him his request and heart's desire, because after much cruelty and bloodshed the people of Grand Cess grew

tired of his wickedness. They arose, dethroned him and his brother Nyaffor, confiscated all his property and cattle, broke down his house, and drove the two men and their families out of the town of Grand Cess.

He made many attempts to get back to his people without success, but after some years a misguided missionary induced the president of Liberia to force them back to their country. I had begged that she wouldn't do this, as I knew full well the inner feelings of the Grand Cess people toward their exiled kings. But alas! alas! these kings were forced home.

The people were sullen, quiet, bitter. They waited. Fish season was bad. Steamers didn't visit the port much that year. Suddenly—"Witch! Witch! Witch!" A mighty shout rent the air. The streets were black with excited people, shouting that fatal word, "Witch!" An awful outburst, a fearful tumult ensued. Thousands yelling, "Traitor! Bring Nimly and Nyaffor! It is them that 'witch' our fish and port!" Hundreds rushed for their houses. They were pulled out and taken to the beach, and about eight were slaughtered with knives, I am told, upon the sand.

James T. Nimly, the son, is a prosperous trader, a civilized Kru man, a Sunday school superintendent and a local preacher. He is the oldest son. Another, the second son, died in Nashville, studying medicine. Samuel Nyaffor, the king's son, is one of our Methodist ministers, preaching today.

You can imagine my feelings as I sat in the boat in the big rainstorm that dark night upon a stormy sea, remembering the stormy seasons in human lives at Grand Cess when I was there as missionary many years ago. And James T. Nimly's quiet face—the face of a man dignified, soberminded, a Christian gentleman,—stirred all the emotions within me, and brought thankfulness in my heart to the magic touch of the glorious gospel of the Lord Jesus Christ that wrought such a change as I beheld him in that storm-tossed boat on a bad sea.

I well remembered the sayings of the host of young men at Grand Cess whose fathers, brothers, uncles and grandfathers had been murdered in sasswood ordered by those wicked kings in the dark days of Grand Cess. They would say to me: "Mr. Williams, if it was not for God palaver which tells us to forgive our enemies, we would kill every male member of those two kings' families for what they have done to our male folks in the past! God palaver has stopped us, and we forgive them and forget the past." Thank God for the gospel of Jesus!—Rev. Walter B. Williams.

There are four things which matter in regard to the **Indian clergy.** They are—much more prayer, prayer that is real and desperately in earnest; much more personal persuasion of people about their own souls and about taking an active part in India's holy war; much more preaching, preaching that is up-to-date and passionate, soul-searching and soul-comforting; and more use of the pen, since that disseminates the message as nothing else can. Every Indian worker in a responsible position today will do well to apply to himself or herself that fourfold test. Is life dominated by prayerfulness? Is it filled with sacrificial personal effort for the kingdom? Is there a growth in Indian preaching power? Is there a constant spreading of the written message in the vernaculars of India by Indian Christian leaders themselves?—"Dnyanodaya."

But even if these great obstacles were overcome, Dr. Weizmann could not attain the goal, could not solve **the Jewish question.** He maintains that Palestine can take up and feed at most a million and a half Jews. This leaves thirteen and one half million outside the Promised Land, and the Jewish question remains still unsolved. No politician, no millionaire, and no group of people are in a position to solve this weighty question, whose final solution our Lord has reserved for himself. He will solve it.—"Das Prophetische Wort."

A certain man out in the far West, in an isolated community, had never heard a sermon or attended a religious service. Through a colporter a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and New Testaments and finds chapter and verse without the use of a Concordance. Best of all, he has been instrumental in leading 18 people to Christ.

MR. LEWIS A. CROSSETT: A TRIBUTE.*

Frank L. Duley, Acting Principal, Northfield Seminary.

The Northfield Schools from their foundation have been fortunate in the business ability, generosity and devotion of their trustees. We of today are using the splendid equipment provided for us by men and women now serving some heavenly stewardship for the Master whom they served so well in their earthly life. Others took up the tasks they laid down, and are fulfilling these tasks in our midst today with similar loyalty and as careful planning for the maintenance and growth of our schools.

Among the many men and women who have served as trustees no one has served with greater business ability, generous activity, and depth of devotion than Mr. Lewis A. Crossett of Boston, whose death yesterday it is my sad duty to announce.

Mr. Crossett was a charter member of the corporated body of the Northfield Schools, first becoming interested in the work in 1902. For 14 years he was a vice-president of the board of trustees. To his trusteeship he brought that large business ability which made him a success as a manufacturer of shoes. The superior product of his factory bore his name. His generous interest in the greater efficiency of our equipment and improved quality of our scholastic work are seen here and there around the campus at Mount Hermon and here. His depth of devotion to the traditions and spirit of the schools was shown in his pride in the successful and helpful lives of Hermon boys and Seminary girls in the communities where God has placed them.

Mr. Crossett was a man of prayer and true piety. Every good cause found in him a friend. Thousands of our soldiers were happier and better cared for in France and Belgium because of his unheralded and carefully planned benefactions. Hundreds of boys living away from home in Boston and elsewhere will be better men for what he has done for them through the agency of the Y. M. C. A.

He was a truly Christian man. We thank God that he gave him to serve these schools as a trustee. We shall miss him at every meeting of the board and at every commencement for a long time to come.

"PUBLISH GLAD TIDINGS!"†

Bishop John T. Dallas.

In that unusual letter, the second Epistle of St. Peter, the first chapter and the 16th verse, there is this phrase: "We were eyewitnesses of his majesty." I hope we may see that the job of every one of us Christians, no matter by what name we may go, is to make known to the world the tidings of redemption, and realize that our job really is to "publish glad tidings." Now we in this Episcopal church of ours are in an organization which does this publishing, this witnessing, in a definite way. We have baptism and confirmation, and we gather together in fellowship at the holy table, and we have our prayer book and hymnal and all manner of services. But there is a chance of our losing the way in the multitude of the ways we do things, and forgetting that, as St. Peter says, our work, our mission as Episcopalians and as Christians is to give witness to the world of Jesus Christ. Nothing short of that, nothing less than that, nothing any more vague or indefinite, but literally and truly the work of every Christian is that.

The Salvation Army a long time ago, back there in England under the guidance of its great leader, saw, if a new recruit or a new convert did not bring in another recruit and a new convert, that the job was not done, that his conversion was not altogether real; that part of the work of being converted, of becoming a follower of Christ, was to see to it that you helped somebody else to be the same. That rule is being followed by many evangelists in many churches today, stressing the necessity of

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* Sage Chapel, Sunday, April 25, 1925.

† Preached in the Cathedral Church of St. Paul, Boston.

being a missionary, being an evangelist, exercising your evangel, or "good news,"—if you have any.

One can think of many a mother that is doing this, of many a father, and one Sunday school teacher after another, bringing boys and girls up in the knowledge of God and faith in Jesus Christ. Think of that mother in the pew in the middle aisle years ago, with a pewful of sons, and many of them went into the ministry even! And we clergy know some of you today who are exercising the same gift that God gave Phillips Brooks' mother as she brought her children here Sunday after Sunday for a reason, for something in her that told her that was her work, that was her great mission in life, that was why she lived,—that her boys might know her Christ.

I wish that all of us might become intercessors. Read the 17th chapter of St. John when you go home, and see what it meant to Jesus to be an intercessor: that he prayed for others that they might see what he saw, experience the great experience he had. And for that reason he sanctified himself. You and I ought to see that each one of us men and women, in a certain sense, are priests. Not in the sense that a priest is set apart from people, but every one of us is a priest in our following of God, beseeching, pleading before him for those whom we love, that they may see him in his majesty.

Business men who believe in business methods have a right to ask this church of ours if it is a "going concern" when they see how many we lose every year that come to confirmation, for example. I heard a business man the other day talking about his church. Some people wanted to build a new one, and he called their attention to the fact that in the last thirty years the membership had increased by twenty-two.

Every one of the disciples in the Bible had a sense of being sent, of having to go and tell people. St. Paul had to go. He could not keep still, he could not abide being quiet about the thing that he knew was God's gospel. Go where you will wherever Christianity has gone, you will find it came there because some people had the necessity laid upon them to talk about Christ, and in a very real sense they would be damned unless they did talk about Christ. It is the genius not only of our Episcopal church, but it is the genius of the whole of Christianity in the world, in every Christian church: and if a church is not growing and the people are not being missionaries and helping other people to see Christ, it is a dead or dying institution. And that doesn't mean putting money on the plate for missions, or sending missionary boxes. It means MY giving YOU Christ, and YOU giving SOME OTHER YOU Christ. And mark you, it is not a machine, it is not pride in numbers, it is not something that makes us proud of the number of people that come to our communions, or the number on our lists. It is something deeper and of more value than all that. It is something closely akin to that which we call love, the love and friendliness and reaching out of Jesus as he walked around Palestine, to mend broken hearts and to make people happy and to give boys and girls a chance to grow up in God.

The old Roman Catholic church found out certain things long ago. They hadn't heard about psychology, but they found out from bitter experience in life that there were certain things in the human heart that deaden and almost kill its capacity to give Christ to the world. And they made a list of seven "deadly sins," and they could not have chosen a truer phrase. Pride. (Does that sound familiar to you?) Avarice. Lust. (Have you seen boys and girls deadened through lust to the beauty in this world, to say nothing of the beauty in the other world?) Envy. Gluttony. Anger. Sloth. But before these poisonous gases doped our souls, did we actually have a vision of Jesus,—of God in Jesus? Did we actually, completely wake up to that glory of God in Jesus?

I know a young man who said that Jesus' ideas were all right for Jesus, but that he had no intention of giving up everything and dying young. He had not sensed what he was talking about. That young man would die for the flag, as so many young men like him did. That young man would have been in that group on the high seas last week who won the praise of the world for their courage. That young man would have been one of those doctors who have gladly tried out their discoveries upon themselves first. But he has failed to see that the selflessness and heroism of Jesus in every-

day life are warp and woof of the thing he admires most. I wonder if it is because the thing goes by the name of religion, and because we talk about the church in connection with it, that such fine spirits do not use their heads to see that the gospel they believe in and live in their own hearts is so akin to the gospel of the cross, and that being an "eye-witness," as Peter said he was, being an evangelist, giving the news to somebody, does not mean necessarily being a missionary or a minister or going to China or Alaska, or going anywhere, but it does mean that every lawyer and doctor, every housekeeper and teacher and insurance man and clerk and banker and stenographer, every human one of us should have the same attitude of mind about his job and his life that a missionary or a minister ought to have about his: my little job, my little position, is my way of being a witness, is my way of talking to the world, and it behooves me to be big enough and brave enough, yes, even shameless enough to admit it,—to admit that my job, no matter what it is, is my way of witnessing to the world to my knowledge of Jesus Christ. I don't care whether you are a Christian Scientist, or a Methodist, or a Roman Catholic, or an Episcopalian: are you living up to Peter's way of being a witness?

Now there may be someone who doesn't believe in God, and doesn't believe he has a soul even. Well, God help you to go and find out what is the matter with yourself! If any person has any intimacy at all with God and Jesus, he knows he has a precious message, he knows he has something that the world is hungry for, and that God has placed upon his shoulders a responsibility to give that which he has to somebody else.

You say that is the clergyman's job. It is. But there are not clergy enough, and they are not strong enough or wise enough or good enough to bring the world to Jesus. You have got to do it, every one of you, or else it will never be done.

It is not a matter of money. It is not a matter of energy. It is not a matter of how much is my share. No. If Jesus was right, if we will be first evangelists, the money and the energy and the time will pile in upon us so that we won't quite know what to do. "Seek ye first the kingdom of God," and all these things will be added unto you. And as for finding out how much money you ought to give to the church, how much energy is your share to give to good works,—why, if gone at the right way, ALL your money, ALL your energy, ALL your time would be given! They are not yours at all. Every human being that came near you would be your opportunity to be a spreader of the "good news," to be an evangelist.

The whole of that verse from which the text is taken is this:

"For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honor and glory when there was borne such a voice to him by the majestic glory, This is my beloved Son, in whom I am well pleased. AND THIS VOICE WE OURSELVES HEARD BORNE OUT OF HEAVEN, WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

In studying the Gospels by themselves we should remember what a recent writer has said: "The function of the historian is less to chronicle the events themselves than to shew how they are related, and how one thing followed after another. His work must, if it is to be of the best kind, have a dramatic element or quality, and must show the evolution of a particular idea or the gradual achievement of a single purpose. In other words, his record of facts (of course he cannot do without facts,) must show a perspective in estimating the importance of events for those which followed, and be based on a philosophy of history. Judged by this standard, the Gospel of Mark must take a high place amongst the world's histories."

J. D. Jones points out certain marks of true friendship. "It is always plotting and scheming for the well-being of the friend. That was how John Robinson, the beloved pastor of the Pilgrim Fathers, was described by one of his flock: 'he ever sought our good, both body and soul.' And as man's good, both of body and soul, is best secured by union with Christ, this follows, that the highest office of friendship is to do what these four men did, bring the friend to Jesus." (Mark 2. 1-5).

WHAT IS RELIGION?*

Rev. James Reid.

O God, thou art my God! Psalm 63. 1.

One of the most important questions that we can ask today is the question: What is religion? If we should ask it sincerely we should make a good many interesting discoveries that would lead us out beyond current conflicts into the way of peace and brotherhood.

There is another question that is more personal and even more important than that, and it is: What is MY religion? Many persons could answer the question, What is religion? but would be sorely put to it if you were to ask them the question, What is your religion? or if you were to get them to ask the question, What is my own religion? That would lead us into a good many discoveries in the region of our soul, and we might, perchance, make the interesting and searching discovery that we had no real religion that was our own possession.

Our text assumes the psalmist's making the confession that he has a religion of his own, and the confession that he makes is the test by which we can help ourselves to answer the question.

Can we look out upon life, can we look up into the heavens, and with conviction and power and joy and peace say, "O God, thou art my God"?

I want to speak in a simple way tonight about personal religion, a religion of our own, and how we come upon it.

I am quite certain of this, that a great many people who are on the fringe of religion have no real religion of their own. That is why they have no conviction and no joy and no power in religion. They have what they call a religion, but it is not a possession, it is not a firsthand experience, it is only a secondhand opinion. They come to church, they worship God, they believe in God, they are interested in religion, they have a kind of reverence and affection for religion, but the real reason for all this is that they love their parents: they love their father or mother, and because they love father or mother they reverence their father's or mother's God, and it is not a real religion of their own. Or, again, they have a kind of belief in God, a kind of dim and far-off belief that God plays a part in their life, but it is not a vital or real element in their life. Some day they hope that the conviction of God's power and blessing will awaken in their life, and that they will know God for themselves. In the meantime, they do not know religion as a present experience.

They are like some people who have in their house one or two possessions of art, or one or two pictures on their walls which they admire, but you know perfectly well when you talk with them that they do not really appreciate these pictures and these objects of art. They merely caught the fancy from other people, and they bought these things, and they put them in their house, but somehow they do not really value or appreciate them, or see the beauty of them.

Or again, many a man goes to a high-class concert where all the people are enjoying the music, and he would like to enjoy the music. If you were to ask him, and if he were to answer you sincerely, he would tell you that he really did not enjoy the music, that he knew there was something good in it, but somehow he could not rise to it: and he would not stay there five minutes if it were left to his own understanding! He knows music from the outside, but it is not a real possession.

A friend of mine who was blind went to the launching of the great ship Aquitania. He said to me afterwards, though he was blind, "What a mighty sight it was!" Yet he had never seen a single glimmer of it! Curiously enough, he had somehow the impression that he had had the experience. He had been on a little boat, and he had felt the wave as the great ship slipped into the water. He had heard the cheering of the crowds, he had heard other people around him describing it, and the whole of this experience had fused together in an impression upon his mind. It was a kind of experience, but it was not a real experience. It was only a secondhand experience that he had caught from other people, because he had not really seen it, and could not see it for himself.

I want to talk particularly to the young

* Northfield General Conference, 1925.

people tonight. They come to church, or they come to a meeting such as this, and they get the general impression of religion. They see the devotion of other people. They join in the singing. They have a kind of uplift, and sometimes they fancy they know God, and that their life has been touched with religion, but there is danger that they have not got the reality. They may have no sense of a living personal will which they call Father, who meets them day by day in daily life, so that they can say, "O God, thou art my God!"

How Begin?

Now, how do we begin with religion?

Well, we begin with religion as we begin with everything else, by taking it at secondhand. We have got to begin with what other people know, with what other people's experience has been.

There are young people who say, "I want to find God for myself," and that is perfectly right. They say, "I want to find a God of my own," and they are suspicious of other people's teaching in the matter, and they want to put it all aside. You simply cannot do that if you are going to begin with real religion.

If you were going to Australia, you would never say, "I am going to find my way to Australia by myself. I am not going to take what other people say for granted." You know perfectly well how far a man like that would get.

Young people go to the university, and they want to learn about chemistry or electricity. They don't begin by saying, "I am going to make experiments in the laboratory for myself. I am not going to listen to these experts. I am going to find out all about it for myself." You know how far, or how little distance, they would get. What they should do is to sit down quietly and ask what the experts have to teach.

It is the same in religion. I know young people who are turning their backs upon religion because it is their father's or their mother's religion, and they do not want to have anything to do with it because they want to find out God for themselves. My friends, we can never discover anything that will contradict the real religious experience of other people, and we have got to begin just there!

Jesus said: "Until you come into the kingdom of God as a little child, you shall not enter therein." Part of coming into the kingdom as a little child is to ask what other people have discovered about Jesus Christ: patiently and humbly to ask what the great saints and teachers and lovers of men have known and experienced about Jesus Christ. When you do that you find that there is something wonderful and real about religious experience. Somebody said you can read Pascal and yet remain a sceptic, but you cannot read Pascal and remain contemptuous of Christianity. Oh, if people would only sit down and ask, What have other people whom we can trust found in Jesus Christ? Then they would know that there is something real there.

And so we have got to begin with the experts, the people who know. Only the great thing is to begin with the best. I know people who say that they will have nothing to do with Christianity because Christianity has been represented by so-and-so, a deacon in the church maybe, or a man who has stood for the wrong side of Christianity. That is not honest. It is not sincere. If we wish to know great literature, we do not begin with the stuff that is produced in a newspaper. And so, if we want to know religion, let us sit down and ask the best people who have followed Christ to tell us about it!

Let us begin with our fathers and with our mothers! Let us begin with the people we love!

There is an interesting story told by Dr. Grenfell. Dr. Grenfell describes how he came to Jesus Christ. He attended a religious meeting, and he heard the speaker call for decisions for Jesus Christ, and he says quite frankly that he did not know anything about Jesus Christ. He says:

"I did not realize the value of Jesus Christ, but my mother loved Jesus Christ, and I came to Jesus Christ through my mother's love. I came to Jesus Christ on my mother's authority, because she loved him, and because his love was the glory of her life. I began like that."

That was a great beginning. A man who begins there will sooner or later come to know Jesus Christ for himself, for the reality begins there.

No man has any right to deny the value

of his father's prayers who has not experimented with his father's prayers. No man has any right to deny that there is a providence in daily life until he has trusted providence and found his guidance. No man has any right to deny that there is a will of God that reaches through our life, and that seeks us and guides us, until he has opened his heart and mind to try to catch the whispers of God. No one has any right to say a word against religion who has not made the experiment. But, on the other hand, no man has any right to say he has a religion of his own who has not found God for himself.

A man is not a Christian in the real sense of the word, a man is not a religious man in the real sense of the word, who is only able to say, "O God, thou art my father's God!" or "O God, thou art my mother's God!" That is not a real confession. The real confession is, "O God, thou art my God!"

Trust.

What is the step that leads us into the heart of religion?

It is perfectly simple. What is the step that leads us into contact with our earthly father? Analyze the thing that binds you to your father and to his love, and what is it? It is just this, that you love your father, that you believe in his goodness, and that you rest upon his plans and purposes for you. That is precisely what it means to trust God. It means to believe that God is good, and that his goodness is the secret of life. It means to believe that God cares for you with a personal love, and it means to rest upon that love and to trust it, and to go out ready to do what that love permits with all your heart and mind. That is religion. Trusting God with a sincere and open heart, ready to obey what he suggests, asking his guidance and ready to take it, believing in him, and simply trusting life to him,—that is religion.

If you do that, it brings great conviction. I do not say this happens in a moment, but I do say that if you go on and persevere to make the experiment and say to yourself, "I am going to discover what is in the heart of this business. I am going to trust these people, first of all, because all my life I have been trusting their love. I am going to trust what they say now. I am going to rest my life upon it. I am going to see if there is not reality behind it. I am going to believe that there is, because all the reality of my life is in the reality of their love," then you will get a conviction, and bit by bit it grows, and a sense of power and of peace comes into your life, and you know that there is a God, and bit by bit God becomes the living reality of your life, in its very texture, so that you could no longer separate yourself from him any more than you could separate your heart from the lungs by which you breathe, and you are able to say, "O God, thou art my God!" That is how it begins.

Personal Experience.

But that is not all. Religion does not come to us, and God does not come to us, only by hearsay. That is one of the ways in which he does come. We hear about the experiences that other people have known of God, and that quickens our interest. One of the reasons why people are not brought to Jesus Christ today is that there are not enough people who can tell the story of Christ's own love for themselves. There is not anything that can quicken the wonder in a man's eyes and the curiosity in a man's heart like a simple soul being able to tell the story of how God has reached him, and what God has meant to him.

The whole story of the Bible is not merely the search of man for God,—man would never have begun to seek God unless God had found him. God was seeking men in their experiences, and then their hearts went out to him.

I want to say to you young people, for whom religion may be unreal, that God himself is in your life, God is in your experience, at some part of your experience that you can define and that you can discover and that you can know in your own heart if only you will explore your own life. Consider the love that your father and mother had for you, the love of friends, the love of people who have given themselves to you,—what is love, when you seek the reality of it? Where did it come from? Isn't that human love that comes into your life something divine? Or, take the way in which you read a great story of some heroic or unselfish deed: something leaps in

your heart, you are filled with the wonder of it. What does that mean? Does not that mean that there is in you a craving for what is beautiful and perfect and good? That is God seeking you. Every great, unselfish, heroic life that touches us is God bringing us face to face with the divine reality that is himself, and that is why men come to God through other people.

There is a story that was told about Henry Drummond, a great saint and a wonderful spirit. A man came in touch with Henry Drummond, and Drummond brought him face to face with Jesus Christ, not merely by speaking to him, but just by what he was,—that is the way to bring people face to face with Jesus Christ. This man came to Christ, and he said:

"Now I always pray to God by way of Henry Drummond."

What did that mean? It did not mean that Drummond was taking the place of God, but it meant that Drummond was what every good man is, a medium for God. It meant that the touch of Drummond's nature was like the touch of Jesus Christ. Oh, our lives are poor if there are not good people in our lives who, when we come in touch with them, make us realize that we are in touch with something that is divine, something which is nothing else than the presence of God himself!

Or, again, look a little deeper, look at the cravings and impulses that are in our own hearts!

Take the impulse of gratitude, for instance. You are grateful for life. Whom are you going to be grateful to if there is not a personal God who sent this to you, and to whom you can offer your thanks?

Or you are touched with the feelings of adoration. Why should you have the feeling of adoration if there is not someone whom you can adore, who is seeking for your adoration, who is reflecting his wonder and beauty into your own life?

Or, take the feeling of penitence! You are ashamed of yourself. You feel you have sinned. What is the meaning, the sense of sin and shame that comes to us if there is not someone against whom we have sinned?

The fact of the matter is that every need we have presumes an object of these great spiritual needs of our life, these great cravings that make us what we are. They mean that outside of us and reaching out to us there is a God who is seeking us.

There are a great many people today who are unhappy, who are filled with unrest. I was talking with a business man the other day about the modern world, and he said, "I do not know what is wrong with the world today. People are so easily irritated, they are all on edge, nothing satisfies them." You know what that is: you have seen it and you have met it. What does it mean? It means that we are out of touch with the nature of things, and the nature of things is God. Man is profoundly unhappy, he never was so unhappy as he is today amidst all the gifts of civilization. Man is unhappy because he was made for God, and because God is seeking him in Jesus.

You say: "Jesus is far away."

No, Jesus is not! You cannot get away from Jesus once you have heard him: you can never get out of the sound of his voice. Once you have seen a little glint of the beauty of Jesus, that glint will follow you all your days. You will never get away from it. Why? Not because he was a great teacher, although he was the greatest teacher that ever lived. It is Jesus himself, Jesus in what he was, Jesus in his patience, in his love, Jesus in the facing of his cross, Jesus in the forgiving of the world, Jesus in his passion for unselfishness. Jesus Christ haunts us and pursues us, and we cannot get away from him. Jesus lays his claim upon us. Jesus claims us for his life, for his kind of life, for his way of service, and we can never get away from Jesus Christ.

I know a man who does not believe in Christianity. He does believe in Jesus Christ. He does not know whether he believes in God or not, but when you hear him talk about a good man, or a beautiful deed, what does he say? He says it is Christian. He cannot get away from Jesus, because Jesus is the incarnation of all goodness and all love.

In Conclusion.

I want to say two simple things as I close. One of them is this, that I do not believe any man or woman can sit down and think sincerely about life and about himself and

about his home without becoming aware of God.

The reason that we are not aware of God today is that we do not take time to find him. The reason we run about as we do, rushing here and there in all kinds of excitement, is that we are really trying to get away from God. If we sit down sincerely and mean to find the truth, and mean to discover God, we will find him.

The currents of God's love and God's power and God's truth will find you if only you will think, if only you will sit down and let the voice of your own soul get a chance, if only you will listen to yourself. You will find then that through your own heart and your own life there is a voice that speaks, and that voice you will come to identify with the voice of God. That is the first thing.

The second thing is this,—and it is just as important: God does not come to us in the air. If we sit down and think, we will discover that God comes to us in some element of our own experience. God comes and claims our trust and our obedience and our surrender in some one definite thing. I don't know what the definite thing for you is, but if you are still you will know. It is the sore spot in your life. Perhaps it is the difficult point of your life. Perhaps it means putting away some fear. Perhaps it means putting some wrong thing right: just as simple as that. I know a man who came to a friend of mine, and said he wanted to join the church, but, he said, "I once stole from my employer and I have to put that right."

My friend said: "Yes, you have got to put that right."

There are things like that, sometimes, in our lives, things that we have got to put right.

If you will read the story of Jesus you will find that every one of the people that Jesus met had some moral problem in his life that was the root of his unrest. Perhaps we have not been loving our own people as we should love them. Perhaps we have been seeking something selfish in our home life. Perhaps we have not been loving people and seeking God in them. Perhaps we took a stand in scorn of other people. Perhaps it just means that we must get out and take our stand for God in the face of other people, and God will meet us just there. Perhaps we have got to put away pride, and take God's gift of salvation as a sinner. I know people who are outside of religion because they won't take God's love as a gift, and that is where we have to begin. Perhaps it is some way of service to which God is winning us. God indicates some definite point, and says, "There is where you and I are going to meet." That is the trysting place, and as you trust him there, as you obey him there, religion becomes real.

One of our greatest thinkers, in a lecture about talking and doing, says that we do far too much talking, which is perfectly true about religion. He says in every man's life, nearly, there is some definite thing which, if he would do it, would bring a sense of reality and joy into his life, because he would meet God there. It is there God is asking for our obedience. It is there God is asking us to say, "O God, from this time thou wilt be our God!"

I do not say that we will have the experiences of other people. Some have an ecstatic experience in religion, which others do not have. Some people are troubled because their religion is not of the emotional variety. Never mind what your conviction is, if it is a deep, solid conviction! God is leading you out into a new country, where you will walk step by step with him, and where you will find your ordinary experiences breaking out into ever so many new things. Bit by bit you will know it as his country. You will find valleys where you learn his forgiveness, valleys where you receive his inspiration, and mountain tops, too, where you get the meaning of life with him. If only you will sit down and think and face it, he will become real to you.

The evening lesson was from the Book of Job, and the minister had just read, "Yea, the light of the wicked shall be put out," when immediately the church was in total darkness.

"Brethren," said the minister, with scarcely a moment's pause, "in view of the sudden and startling fulfilment of this prophecy we will spend a few minutes in silent prayer for the electric lighting company."—"Boston Transcript."

THE CHRISTIAN ADVENTURE.

Rev. Sidney M. Berry, D. D.*

Barrie has a phrase in "Peter Pan" about "the awfully big adventure" of death. But whatever kind of adventure that may mean, and whatever the new lands of which it may prove to be the frontier, death can scarcely be a bigger adventure than life here and now. When one considers the fresh elements which are continually coming into experience, the constant surprises, the unexpected factors which have to be dealt with, it is the sense of never-ending adventure which possesses the mind.

Beneath the most commonplace life there is that stimulus. Life seems to mean the same from day to day to a vast number of people, but as a matter of fact there is adventure in every lot. No one needs to go long journeys in order to find it: it comes unbidden and unsought. It was that sense of the changes and surprises that come to every one which led to the old confession that we are "strangers and pilgrims" in this world.

Now in this changing scene what part does our religion play? Does it act as a counteracting influence to the adventurous elements in life?

Many of the phrases we use to describe it would seem to convey that impression. We speak of faith as an anchor. We talk of religion as being a harbor of refuge for the soul. We recount among its many blessings the gifts of peace and rest. All these phrases may be taken to mean that religion is the end of all adventure, because the soul which believes has come to an end of its restless journeyings and has safely reached the goal. But such an impression would be entirely wrong. God is a refuge, but he is strength as well. There is rest in Christ, the most wonderful rest that the soul can ever find, but the Christ who promises and gives such rest is the same Christ who calls us to follow him along his heroic pathway.

Religion is only seen in its fulness when these two different elements are combined in all our thoughts about it. It is not a tame spirit which clings to the skirts of God and seeks for shelter and protection: it is the spirit which, because it trusts in God, dares to face all the storms of life. It is no selfish absorption in the joys of the future, but a courageous adventure to help in the tasks of the present, above all the great task of building God's kingdom in the world. Yet while I say it is one thing and not the other, it is really both combined together. The most striking testimony of Christian history is given to the fact that it is the men and women who have least sought shelter who in the end have found it most certainly, and that it is those who have gone out into the darkness and loneliness of heroic enterprises who have found in all its wonder the nearness of God. A tame and timid spirit can never make the greatest of all discoveries. God gives most to those from whom he claims most. The witnesses of faith are those who were "sawn asunder, were slain with the sword, were afflicted, tormented, of whom the world was not worthy." They received not the promises, which is only another way of saying that they died with their adventure unfinished.

We are not called, perhaps, to do work like theirs, but nevertheless for all of us the Christian life is still set to the note of adventure. Let me go on to say how that adventure appeals to me!

Faith.

In my experience faith itself is an adventure.

It is never a finished thing in this life. For the perfection of faith we have to wait until the day when all the shadowed mysteries of life have been scattered. In a world like this those mysteries remain, and often they fall like dark shadows across our path. We can never say that we have a finished faith. There is always a conflict with doubt and mistrust which everyone has to fight out for himself. Donald Hankey meant this when in those dark days of the war he defined faith as "betting one's life there is a God." In other words, faith is always a hazard, but it is a hazard which is more than a mere guess. A man has to stake his whole life upon it. It is not just throwing one's mental weight on one side of the balance. Behind the hazard there has to be a spirit of resolution which deter-

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mines to live by something which is never capable of complete proof or demonstration.

William James emphasized this when he spoke of the place of will in belief. A man has to throw all the weight of his will on the side of faith, to cling to the noblest interpretation of things when life is suggesting the lower, to hold on to the thought of the divine purpose and plan when circumstances seem to say that everything is at the mercy of chance or blind fate. Faith is the deliberate and persistent choice of the higher in the presence of the lower, and courage is needed to maintain that attitude through all the days of life.

I think of some souls who, with pain and illness dogging their steps constantly, lose neither heart nor hope, but face life with an undaunted spirit. "Though he slay me, yet will I trust him" is the spirit of their venture. The world which never sees more than one side of the picture may think their attitude is one of timid and placid resignation. The world does not see the fight which goes on unceasingly in their souls, the daily courage which is needed to help them to face the battle again. It is adventure all the way, and only the souls who pay the full price of it reach the highest reward.

Just as any real achievement in art and literature is only won at the cost of constant discipline and struggle, with the little limitations and imperfections faced and fought, so faith is given to those who adventure with it in the great campaign of life. And the more it is adventured with the more it grows. Allow it to remain as a mere form of words to which we give the profession of our lips, and it produces nothing. Do nothing with it, and it will do nothing for you.

That is the reason why faith fails, and ultimately, I believe, it is the only reason. When we are slack and indifferent it is not to be wondered at that the light of faith should grow dim, and we should come to think that it makes little difference. The great assurance only comes as the result of the great adventure.

Service.

What is true of faith is equally true of that aspect of the Christian life which we call service.

All the really fruitful adventures of history can be classed under that heading. It is the men and women who have lived for something larger than personal gain who have made the story of man one long romance. Looking back, one can mark the onward stages of this adventure we call human progress.

What is it that makes progress possible? There is no law which ordains that the world shall go on getting better. Progress is not a flowing stream which bears us all along willy-nilly. It is a struggle which has to be fought for inch by inch. Truth does not come to light by any automatic process: it is the fruit of man's toil and study. The man who first announces a new truth has often to face the scorn and derision of his fellows, and perhaps worse still, their active opposition and persecution.

This is not only the case in religion, but in every other aspect of life as well, for the world does not want to be disturbed. It prefers to cling to its old ways. So there are martyrs and pioneers in every aspect of human activity, and it is these, the noblest of men, who mark out the path of advance for their fellows.

In just the same way the improvement in human habits and customs is a never-ceasing struggle. Take a comparatively recent instance! It was not so long ago since human slavery was an accepted fact of the social order. Men quoted Scripture in its defence, and they held it to be a necessary part of the social structure. But to the souls of a few it appeared in a different guise. To them it seemed like an awful disease which must be cut out of the body politic at any cost if there were to be health and soundness. They fought resistlessly against it. Nothing could daunt them, and nothing could turn them back. They had seen the vision, and they knew no rest until it had been realized. Today anyone advocating a return to slavery would be thought a lunatic, but little more than a century ago it was the men who talked of abolishing it who were regarded in that light. What has made that tremendous difference in the thought of the world? Under God it is the men and women who took their lonely stand who have lifted the world's thought on to a new plane.

What an adventure it has been to make men take a larger view of their relationship to their fellows! That story is not ended yet. There are evils which burden the life of the world still, and which make for misery and wretchedness. One could easily name some of them, but they need no naming, they are apparent to everyone. There are glorious campaigns of freedom in the past, but there are equally glorious campaigns which call on us for enlistment and loyalty.

This article has been written in vain if the conviction has not been borne within that the call of Christ to the establishment of his kingdom is the most wonderful of enterprises asking us for vision and daring. How shall that adventure end? Shall it close in defeat? Such a conclusion is unthinkable. But it is equally certain that it cannot triumph unless there are those who will carry it to victory. So the greatest thing in life for any one of us is to discover the point at which we can help the kingdom forward by life and work. The vision of the kingdom is the greatest dream in the world, but it is infinitely more than a dream, —it is a plan, a summons, a clarion call, and Christ is always asking for adventurous souls to serve him.

VOICES OF THE GREAT CREATOR.

VI. THE VOICE OF THE CITY.

Rev. Albert D. Belden.

It may be imagined that in passing from the desert, the sea and the valley to the city we are leaving nature behind us and forsaking the work of God for the work of man. There is a saying, "God made the country, man made the town, and the devil made the country town." We are often asked to regard civilization as a departure from nature, and as something essentially artificial. Whilst not denying that in the building of his cities man has often done gross despite to the health and beauty that are nature's fundamentals, it is nevertheless a grave error to think that the city is not a highly natural product.

Man is the offspring of nature, and nature in man runs incorrigibly to a city. Every great civilization the world has known has led to these vast aggregations of humanity, to this persistent attempt to live together. Nineveh, Babylon, Carthage, Rome, London, New York, are all vivid testimonies to the naturalness of the social instinct in man. Man naturally is a creature that rejoices in interaction with his kind, and the determined way in which city after city has arisen in history only to be crushed into the dust at last through the failure of the social purpose to triumph over individual selfishness, shows that nature has an end in view, and will accept nothing less than that end. She will break, and break, and break again, until the city of her dreams appears. The voice of the city is for the perfect fellowship.

Fellowship.

And because nature is one expression of the divine purpose, we are not surprised to find that Scripture culminates in a city too. If the Scripture story opens with a garden, it closes with a city. The goal of nature is the goal of religion,—a divine fellowship. Nature, however, is powerless to realize this, its crowning purpose, without human response to a personal God. In other words, in man super-nature arrives. In man's conscious choice of God and coöperation with him nature returns into the bosom of the great creator.

It is interesting to notice the gradation of the development of the ideal commonwealth throughout the New Testament.

Jesus speaks of a kingdom, that is, the broad general ideal rooted in a certain spirit but filling the whole universe of God.

The apostles write of the church, the nucleus of the kingdom of God upon earth.

The seer of Patmos, however, writes of the city, the earthly realization of the kingdom.

For the Christian man, therefore, every contact with the city should call up in his mind the bright vision of the city of God. Every city worker and every city dweller should feast his soul perpetually upon the vision of the divine city.

The 21st chapter of the Book of Revelation is a precious guidebook to that city.

The City of Worship.

Mark, first, that it is a "city of God."

The sense of God is necessary to its building. He is its light, its common center and unity. Without worship humanity never can be truly social, for to be perfectly social means self-conquest, self-sacrifice. It means being patient and generous to others, it means belief in the reserve of goodness behind the failing character and disappointing behavior of one's fellows. It means, in short, the power to forgive, and no soul can really succeed in this greatest moral achievement who is not stayed upon a merciful and loving God. Well might the inspired writer declare that "we look for a city which has foundations, whose builder and maker is God."

The highest development of which nature is capable, because it calls for the conscious coöperation of nature's supreme product, man, can only be achieved as man becomes inspired and dominated by the Spirit of the creator himself.

The City of Love.

Because this city is the city of God, it is the city of love.

No longer will the dominant interest of its citizens be pride of place and power: it will be pride of service, delight in mutual helpfulness. All who enter this city come to serve the common good. In its exquisite fellowship there is room for all the talents. The gates of the city stand open upon the North, the South, the East, and the West. The commerce of such a city must inevitably be a good-natured coöperation. Such rivalry as it contains will be a rivalry in goodwill for the honor of the purest service. So far from any citizen seeking to make his own fortune, his delight will be in making the fortune of the city. "The lamp thereof is the Lamb," symbol of perfect sacrifice.

The City of Beauty.

Because it is the city of God, it will be a city of beauty.

It must be undisfigured by sin or sorrow. Alas, how few beautiful cities there are upon the earth! Bits of cities are beautiful, but their very beauty contains a subtle hideousness as one realizes how they separate the humanity within them from the humanity that is crushed into mean streets and wretched hovels and unlovely tenements. But beauty, God's loveliest messenger, is the certain offspring of love. There is yet to arise in the earth a city in which shall enter nothing that defileth, in which there shall be no false weight or measure, no lust-ridden life, no lying spirit, no single ugly thing or being. And in that city the most glorious of all its beauties will not be streets of gold, or jewelled walls, or gates of pearl, but its men and women, its boys and girls, redeemed at last into the very beauty of the Lord.

As It Is—in Heaven.

Let our final thought be that this city already exists!

The great social purpose of God is never presented in the New Testament only as a purpose: it is a purpose for this world, but it is an achievement in the unseen. Thus Jesus prayed: "Thy kingdom come, thy will be done on earth as it is done in heaven." And the writer of Revelation speaks of this city of God as "coming down out of heaven from God."

The city of God is to be realized on earth by the successful invasion of earthly conditions on the part of the spirit and organization of heaven itself.

Somewhere God has his headquarters, his eternal dwelling place, where spirit is no more perfect than the environment that answers it. It is our high privilege so to surrender ourselves to the Spirit of the living God that here upon the earth, through our devotion and our service, the perfect environment of heaven, the way in which heavenly beings live together, shall be faithfully reproduced on this planet.

And since only that heavenly organization is eternally durable, every human attempt to build a city on other principles or to another pattern is doomed to fail. "He that heareth my words and doeth them not," said Christ, "is like unto a man who built his house upon the sand."

Let us go to the city, seeing it as already in process of transformation, as being clothed upon by a city that is descending out of heaven through every consecrated personality!

SOME ASPECTS OF THE PROBLEM OF READING.*

Rev. H. Gordon Ross, D. D.

A good many years ago the students of the University of Aberdeen in Scotland invited one of the most famous Christian journalists of his time, or of any time, Dr. William Robertson Nicoll, to give an address before the literary society of the university. Before he came from London to Aberdeen, Dr. Robertson Nicoll sent us the title of his address, and the title was "The Lost Art."

Well, you know what students are. We were spending most of our time between the classes, and sometimes in the classes, guessing what "the lost art" might be. Some of us guessed one thing, and some of us guessed another thing, and none of us guessed the right thing. That is to say, none of us guessed that the lost art was what Dr. Robertson Nicoll told us that it was when he came on to the platform of our literary society at the annual meeting,—the art of reading.

That was a pretty hard thing to say to an audience of students, wasn't it? We were spending our time in doing nothing else than reading, and he told us that it was a lost art. It was a tradition in Scotland and England in those days that Dr. Robertson Nicoll read everything that was written, and so he dumbfounded us by speaking of reading as the lost art. Yet before he had finished his address that night, we came to see that there was a good deal of truth in that description.

Let me say, first of all, that for those of us who have had the great opportunity of higher education it is surely a plain duty to keep up through the years that are ahead our interest in the intellectual side of life. For a student to go through college busily studying books, and to leave college and to cease to study books and to give reading no place in her or his life, would be something that every one of us in this room tonight would regard as ridiculous, and even culpable.

The first element in this problem of reading is to find time for it.

Before me this evening there are possibly certain students who when they have finished school or college will have nothing particular to do. They will be able to spend the whole day, from the time they get up in the morning until they go to bed again at night, just exactly as they please. Perhaps they will not be required to work for a living; plenty of money without working for it.

Some of you will perhaps become teachers. You will have to be out pretty early in the morning, and a goodly portion of your day will be spent in the direct work of your profession; little time for reading. You come home when your day's work is done, and what do you discover? You discover that there are perhaps half a dozen social invitations or calls of one kind or another waiting to be looked into, and there are half a dozen people wanting you to spend the evening with them. Evening after evening will be cut out of your available time for reading, just as the greater part of your day is already of necessity cut out.

A lady came to me after I delivered this lecture once before, and she said: "There is one thing you missed out of your lecture."

I was glad to hear that was all I missed out. Still, it was an important thing. She said:

"There is another great drawback to forming proper habits of reading."

I said: "What is it?"

She said: "The telephone."

Now I am sure you have all experienced that drawback. Here is what happens. You have a perfectly delicious book, possibly it is a book of sermons. (Laughter.) Well, there are some splendid books of sermons. Or it may be one of these books that come from the pen of such a man as J. S. Fletcher, telling in grim detail about the latest murder that has been committed in London. You are just settling down to have a glorious evening with this book, when the telephone rings. Well, the person does not keep you long, and you get back to your book. You just get into the middle of the exposition, or the murder, as the case may be, and again the telephone rings. I

* Northfield Young Women's Conference, 1925.

have sometimes wondered how any man can really and truly be a scholar in America. I wonder if there is anyone in America who has ever sat at his desk for three or four hours in succession without being interrupted by the telephone.

These are some of our problems. Where and how are we going to find time for reading? I do not believe there is anyone who can solve that problem for us but ourselves individually. We have got to make up our minds that there must be time for reading.

What Shall We Read?

Now we will suppose that we have decided that question,—so many hours a week, distributed over the various days of the week, and we have drawn up a beautiful plan, and we know just exactly what we want to do. Then we find ourselves face to face with another serious aspect of the problem, namely, What are we going to read?

I wonder if those now listening to me have ever attempted to compare what they have actually read with the total amount of readable material in the world. Let us reduce the problem and make it a great deal easier than that: Have you ever in imagination tried to see the relation in which what you have actually read stands to the whole of English literature, to say nothing of other languages at all? How much of all that has ever been written in the English language have you read? There is a real and a difficult problem there for every serious student. We have got to leave out an appalling amount of the things that are written today. What are we to miss out, and what are we to include in our program of reading?

Of course that question will have to be answered largely according to our individual tastes. For instance, you are especially interested in biology, we will suppose, and you therefore wish to give a goodly part of your available time for reading to the pursuit of that science. Someone else may be interested in a different science, perhaps in the science of anthropology. A man once told me in South Africa that he had given an order to his bookseller to send him every book that was written by Marie Corelli. I can well believe that some of the younger people here never heard of Marie Corelli,—and you have not missed a great deal, I can tell you,—but that was this man's chief interest in literature, Marie Corelli. And so we will determine the great portion of our reading by our own special gifts or attainments or intellectual tastes.

But there is one thing I would like to say to you: always have beside you for careful study some book that is bigger than yourself. If we spend all of our time or most of our time in reading what we call easy books, books that we can read hundreds of pages of in an evening, as quickly as possible, I gravely question whether we get a vast amount of good out of books like that. There is a certain kind of good to be got out of that kind of book, and I will mention it in a moment, but there is a certain kind of good, a strengthening of the intellectual muscles of our life, which we cannot get save only by reading books that are a little bit difficult, books that are a little beyond our own intellectual achievement up to the present moment. These are the books from which we really learn: not from which we learn new facts, I do not mean that,—you can learn new facts from a grocer's price list; it does not need to be a difficult book to teach you new facts,—but the difficult books are the books that teach us how truly to think.

Now, we want as students to think better and better every year we live, do we not? We want to grow intellectually, and we do not grow intellectually unless we spend part of our time in the companionship of those books, which is really only another way of saying in the companionship of those minds, which are a little stronger, a little wiser than our own.

Always have a difficult book beside you! I do not care much what the book is. It may be a book of science, it may be a book of history, it may be a book of philosophy, it may be a book even of theology; but at any rate something that you feel you have got to give your deepest and closest attention to if you are going to make anything of it at all.

There are people who do not do that. I have known men, nice men, Christian men, successful business men, who do not read anything that is the least bit difficult. The

result is, of course, that intellectually these people become soft and flabby. They are not growing stronger and stronger as we with intellectual ambition would wish to grow, just as the wholesome young person wishes to grow stronger and stronger physically every year.

I said a few moments ago that there is a certain amount of good to be derived from what is called light literature, the easy books. We have all to relax. I do not know what you would think of anybody who would say that from morning till night he read nothing but Plato and Aristotle and all the most difficult books in the world. We would say about that man, What kind of a life is he living? There is no play in it, there is no fun in a life like that. So intellectually we need fun: we need the light book, the interesting love story, the hair-raising detective story, all those stories that we see so gallantly displayed in the windows of the bookstores.

Today in America it is becoming true,—what has been true for a long time, I am sorry to say, in some other countries,—that bad books are coming from the press. Publishers are taking the responsibility of producing books, mostly in fiction, which cannot be calculated by any sane or reasonable person to be likely to do good to anyone. We have been familiar for a long time with that sort of thing in France, but we are now beginning to become familiar with it in this country; and I think that it is a great pity, because there are many people, many young people, who are so constituted that they really like to read that kind of thing.

We who have had intellectual advantages are to be, perhaps, more and more in the years to come leaders and counselors of others. You say, "Do you not think it would be a good thing for us to read the bad books, so that we could warn other people against them?" I once heard one of the wisest of my old teachers say that very thing. "You," he said, "who are going to be ministers of religion, ought to read the bad books that come your way, so that you can point out to your people just why they are bad and why they ought not to read them." I do not think I ever heard a piece of advice which I thought was more foolish than that. Do not read the bad book!

"How are we to know whether it is bad or not?"

Oh, you very soon find out whether a book is bad or not!

A few weeks ago Lord Milner, perhaps one of the wisest men in England in his time, died in London. The story is told of him that in his early journalistic days in England a lady sent Sir Alfred Milner, as he then was, an article for his magazine. He sent it back to her and said that he did not think he could publish it. So she walked into his office a few days afterwards, and said:

"I do not believe you read all that article before you sent it back to me!"

And Sir Alfred said to her: "Madam, when I have an egg for breakfast, I do not need to eat the whole of it to know whether it is bad, or not!"

What Sir Alfred Milner said about the egg is exactly true about a book: you do not need to read the whole of a book to find out whether or not it is bad. If you find yourself under the guidance of some thoroughly bad book, if you find yourself in an atmosphere against which your deepest self revolts as unwholesome, take that book and throw it away, or, better still, throw it into the fire, for then it will not fall into the hands of anybody else!

There is one book of which I have not yet spoken, but I would like to say a word or two about it.

"Especially the Parchments!"

A few years ago, in the city of Aberdeen, I listened to Dr. Mackenzie Mackay preaching a sermon, and his text was this: "The cloke that I left at Troas, when thou comest, bring with thee, and the books, but especially the parchments!"

The minister told us that the meaning of the text was this: The mention of the cloke proved that Paul was careful for his body, and he wanted to keep himself warm and healthy. The mention of the books showed, what all of us know about the apostle Paul, that he was a man of intellectual interest: he wanted to have his books with him, and he wanted his friend to bring them on. "Especially the parchments." This Scotch minister said he strongly believed that those parchments were the Word of God, the Scriptures as they existed in those days.

I thought at first that that was a fantastic treatment of the text, and yet as I went home that night I thought there is a great deal in it after all; and I have felt often and often since, as I have thought over that text and that sermon, what a magnificent thing it would be for all of us, no matter what our task in life, if we would always take with us on our journeys not only the beloved, favorite books, but also the parchments!

Let me tell you about another famous Scotch preacher, Dr. James Stalker, who is now an old man, retired from public life. Dr. Stalker told me that it was his habit, when he was a minister in Glasgow, to go for a good long summer holiday every year, to prepare himself for his winter work in that great and difficult city; and every summer when he went into the country or to the seashore he took with him a large number of books. He was a great student, and he loved to read all through his summer holiday.

One summer he made up his mind that he would change his plan, and instead of taking a whole box full of books, this Christian scholar,—who at the age of about twenty-five had written a life of Jesus and a life of Paul which are still classics of modern Christian literature, books which every student in this house ought to be familiar with,—a man who had studied the Old Testament and the New Testament a hundred times over, in the original languages and in hundreds of different ways; a man who was a true student of the Bible; he took no book with him this particular summer but the Bible. He made up his mind that he would simply read the Bible morning by morning as he lay out among the heather on the hillsides. And he told me that he came back to Glasgow at the end of his holiday feeling as if he had never seen the Bible before, it had opened up to him such glories and such wonders out of its unfathomed reaches; and he preached and taught the Bible that winter in Glasgow as he had never preached and taught it before.

Sometimes we get the idea that we know all about the Bible. Oh, we have read the Bible, we say; we have been taught it in school, perhaps, and we have been taught it at home, taught it in church; we do not need to read the Bible, we do not need to study it. There was one of the great Christian scholars of our time going out on the hillsides and reading the Bible and discovering its beauties and its glories anew!

Let us study the Bible! As we seek for guidance as to what is the great literature of the world, so as to give that a place in our reading, remember that no man or woman can claim to be cultivated in the true sense of that term unless he or she is a student of the Bible!

I was reading only the other day that some of the students in one of our great universities were asked to give the interpretation of a score of Biblical references from one of the great poets. The quotations were given, and they were asked to give the Biblical references, the meaning of the quotations. There were only a few students in that class that had any conception of the Biblical stories from which these quotations were taken, or by which the language of the poet had been suggested. Let us not be found in that sort of a group! As we face the tasks of life, let us by all means rejoice in the literature which is at our so easy disposal, let us love the great good books, let us rejoice sometimes in the pleasant easy books, let us reject the unworthy and the unwholesome books, but especially let us not neglect the parchments!

The visitor held out her arms to the small son of the house. "Don't you want to kiss me, Tommy?"

"No, I don't," said Tommy, stepping back.

"Why, don't you like me, dear?"

"No, I don't."

"Why not?"

"Because you're ugly,—that's why not."

"Tommy!" interrupted the boy's mother. "Aren't you ashamed?"

"Well," said Tommy, "I got punished for not tellin' the truth yesterday, and I'm not going to run any risks today."

Adeney says: "The innocence of Christ does not preclude temptation, because the things proposed were in themselves desirable for an innocent person, though the suggested way to obtain them was wrong. It has been pointed out that an innocent person will feel the full strain of a temptation because he holds out to the end, while a weak person who yields will not, because he gives way at some earlier stage."

4990

PSYCHOLOGY AND RELIGION—IV.*

Rev. Prof. W. Fearon Halliday.

Suggestion.

There are persons whose interest turns in to themselves, whatever they may do. There are other persons who unite themselves with others. You cannot get rid of yourself, and you cannot, in one sense, get out of yourself, but you can handle yourself so that you love other people as much as yourself, because they are identified with yourself.

You can love the Lord your God with all your soul, so that, as a matter of fact, you have no existence apart from him, and you know it. Yes, and you can love your wife and your children and your friends with all your soul, so that life indeed would be a solitary place if they were not there. Unless your Christianity makes that so, you have not known the Lord Jesus Christ in truth.

The proof of real Christianity is the eternalizing of our human relationships, the immortalizing of our human relationships, the heightening of our human relationships.

The Christian Scientist, to my mind, is an hysteric whose interest is inverted, and like all hysterics they are open to suggestion. Most people are open to suggestion in this modern world, because most people are psychically children.

A suggestion is an idea adopted by the unconscious on insufficient rational data. You can get children to believe almost anything you say if you say it in a certain kind of way. I have seen a man hypnotized and handed a tallow candle, and told that it was a sugar stick, and he ate it with great eagerness. Yes, and sometimes in church tallow candles are handed out to people, who are told they are sugar sticks. This kind of thing,—holding the audience in the hollow of your hand,—is it moral? It may be doing violence to what is sacred, and it is so, unless you are leading those people out to what is free, and unless you are giving them the reasons for the position or the conclusions at which you arrive. If you are simply telling sentimental stories and giving illustrations about your weeping mother, or something of that sort, then you are doing that kind of violence.

There is no power about which a man should be so careful as the power of influencing the feelings of his fellows. One great tragedy today is that we do not realize that feelings are sacred, and that we can destroy them by a wrong use of them. We can wrongly play upon the feelings of an audience so that many of them wake up, next morning, and say, "I am not going to that church again! It is not healthy. It makes me think things that when I am in my calm senses I do not quite believe. There is something not quite true and honest about it. I am not going to church any more." That has happened often. Remember, religion is far too deep a thing to be furthered by cheap and unreal methods.

Suggestion is a great power, but we should try to bring our people up above suggestion. We should use every endeavor in the religious education of our people to make them superior to it, so that they will put their foot down, and say, "Give me the reasons! I want to know why."

The absurdity of Christian Science is that these people are psychically children, and they have accepted suggestions in the interest of selfishness. Let me illustrate it!

A woman I knew had a trouble which made her lame. The doctor came and attended her for a couple of years. The doctor went on a holiday, and a Christian Science healer came out, and after a little while that woman walked without effort. She met the doctor after his holiday, and said to him:

"Doctor, I have been cured by a marvelous man. Christian Science is wonderful!"

The doctor replied to her: "Yes, I always told you there was nothing the matter with you!"

That woman was hysterical. The trouble she had was probably produced by her unconscious. She may have had real pain in that knee, but it was not the outcome of anything but an hysterical condition. You can have neuritis, you can have asthma, you can have colitis, you can have headaches,

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* Northfield General Conference, 1925. To ministers, condensed.

Prof. Halliday is connected with the Selly Oak Colleges, Birmingham, England.

all from hysterical causes. That is to say, there is some conflict within which is not solved, and the headache comes to draw you out of it.

You remember what I said, that if some of you were asked to preach in a church on Fifth Avenue on Sunday, you would say, "At last my abilities are recognized! But I wonder if that sermon is good enough?" Then you begin to be afraid, and you get a headache. You see a doctor, and he says, "You cannot preach on Sunday." You wire that you cannot come, and the engagement is off, and you have retired with honor.

All these neuroses that are produced by the unconscious, like physical illnesses even, are defences against something that is unknown. The doctor may say, "I cannot see why that person should be ill." He may hypnotize that person, and he will walk, even though he has been paralyzed, but as soon as he wakes again he is paralyzed. A great many of the ills that Christian Science cures are of that hysterical nature. I could give you a whole list of cures that I have known of, and if I were to publish them, many people, credulous people, would say that they were supernatural. They are not miraculous cures at all. It is getting hysterical people to cease to be hysterical. It is finding out the cause of these fancied illnesses. Why was this woman cured? Because the hysteric is always, though often unconsciously, a poseur, and this woman exchanged the pose of a temporary period, the pose of being ill for a time, for the pose of being the subject of a miracle for all time.

One trouble about Christian Science is that it destroys one's sympathy. How can you have sympathy if you believe that there is no pain? How can you be glad of salvation if you believe that there is no reality in sin? What would we be without sympathy? We feel with and for one another. We share one another's joys and sorrows, and we strive to be true and strong in the way of life with one another. What would we be without sympathy? What would we be without pain? What soft creatures we would be if there had been no struggle in life, if it had been all going down with the stream! Greater by far than to be free from pain is to have a right attitude to it.

I remember a man who had the greatest pain I have ever seen in a human being, and he thanked God for it. It had brought him to God.

I want to know: Is it nothing to have a soul that is superior to pain because of faith in God and love to man?

These people who shirk the battle of life, who shirk the venture of life, are children running back to their mother. Children are suggestible. Those who really conquer are those who go out with faith in God to learn from any kind of circumstances. "All things work together for good to them that love God." But we have got so soft that we feel aggrieved if we are up against something which, to face rightly, we would have to have a noble, unselfish character.

I want to give you one or two marks of the hysteric and the neurasthenic. Hysteria is a disease of pose. It is an ancient disease. The hysteric has weak control, is self-centered by choice, has a morbid craving for sympathy. His emotions are easily expressed, and often in poetic language. At heart he is not deeply interested in other people. He has an easy conscience. He is often religious. His desire to recover is secondary to a craving for sympathy.

On the other hand are people who suffer from neurasthenia, and that often comes from worry. They are self-centered by compulsion. They resent fuss and attention. Their emotions are habitually repressed. They are piteously affected by the sufferings of others. They are often deeply religious, and their desire to recover is so strong that they often hinder their recovery. That is a different type of person.

Let me give you one illustration of the hysteric!

When I was a young minister I went to one of the happiest congregations that God ever gave a man, and my people were far too good to me. Like all people, when the minister first comes, they think, of course, he is ideal. There was a lady there who was an invalid. Some of my people must have told her that I was a nice young man and that I had comforting things to say. She asked her minister if she might send for me, and as he consented I went. I thought it was an honest case. Of course, it never occurred to me that it might not be, and I gave her all the comfort I could.

One day she was lying there. The birds

Group of Believers in Yeguarizo, Paraguay. (By courtesy of the Inland South America Missionary Union.)

were singing and the sun shining, and she said to me:

"Oh, I would so much love to be with the Lord Jesus! I wish I were there now. It would be so glorious, so happy."

I said: "That is sin! If you had an atom of the love of Jesus in your heart you would cling to your husband and your children for all you are worth. You are evidently selfish, or you would not talk like this."

"Oh!" she said, and she was not pleased.

"Now," I said, "look here! There is something between you and your husband. There is something dividing you and hurting your home. That is not the statement a real Christian mother and wife would ever make." There was something.

I went downstairs and said to the doctor: "What is the matter with Mrs. Blank?"

He said: "We are trying to find out. We think it is heart trouble. She becomes unconscious every now and then. I have got Dr. X, one of the best men in London, to see her. He thinks it is aortic trouble, but he is not sure."

I said: "I think it is a case of hysteria."

I don't know why I said it, because I did not know the new psychology then. It took those doctors a year to find out that it was. This shows how difficult some of these cases are.

Of course, that is an extreme case, but, mind you, some of you have wasted a large part of your ministerial life on that kind of thing! Do not for a moment let me make you suspicious! The suspicious person is always an unpleasant person. Always think the best you can of people, but always be honest in your vision! Soon enough, if you keep an honest face toward life, you will find out things that are unhealthy, not because you want to, but because they will hit you. The last thing I want you to do is to go out from this church suspicious of your people, because even in hysterical persons you can often find something upon which to lay hold and help them out of what, after all, is a very unfortunate condition, for there is no hysteric that is not unhappy.

First of all, look within! Are you self-centered? Is there any of the hysteric in yourself? Is there a morbid self-pity or craving for pity in you? Deal with these things, and if you find them in yourself, by the grace of God overcome them, then you will be better able to help others. Go out with sympathy, the right kind of sympathy, for the person that is foolish enough to

be in the same condition that you were in once. You will have no sense of superiority, you will have no kind of contempt, but you will have an adoring sense of the healthiness of our Lord Jesus Christ, and the greatness of that salvation to which he brings us in sheer honesty.

EDITORIAL CORRESPONDENCE.

Dear Sir:

I am a subscriber to the **Record of Christian Work**, and read it carefully. I have been delighted with the information that comes to me from its pages, believing that they are authentic and trustworthy.

In the April issue I note this title: "Quaker Reunion." I am frank to say that I am not a little disturbed by what I find there. To my certain knowledge no such proposition has been up before our General Assembly, or any of the larger Yearly Meetings in America. At the present time I am superintendent of North Carolina Yearly Meeting, representing 10,000 members. I am one of about sixteen constituting the executive committee of the five Yearly Meetings, made of thirteen Yearly Meetings in America. I am also a member of our denominational Home Mission Board, and I think I would be in a position to know if any such subject as the uniting of Orthodox and Hicksite Friends had been considered by our Orthodox organization.

I have a feeling that the information in the **Record** has come from a little group in and around New York City, both Orthodox and Hicksite, who, because of their depleted membership, are seeking a way to save themselves from utter extinction; and while I would not question their motive entirely, I have a feeling that they hope to create sentiment that would make possible their uniting in one religious body.

I am writing this with the hope that we as Orthodox Friends may guard against a misunderstanding as to our position. The Five Years' Meeting is an Orthodox body, and could not unite with the Hicksites on any grounds whatsoever without compromise that would make our Christ merely a man, as the Hicksites hold that Christ was wholly human, and not divine. They don't accept his deity.

I am not asking that any of the statements that I have made be published, but I certainly have a feeling that a report of this kind should come from an official body. The Orthodox and Hicksite Friends of Northern New Jersey and around Southern New York are trying to have membership in both bodies, a thing unheard of, as far as I know, in any religious denomination in the world.

I have felt constrained to write you in regard to this matter because of the widespread circulation of the **Record of Christian Work** I have a fear injury may be done to our cause, rather than good coming out of it.

Very sincerely yours,
(Signed) L. W. McFarland.

In Forthcoming Numbers.

Mount Hermon School 45th Anniversary Number—July.
"Jesus Went about Doing Good," Dr. John A. Hutton.
The Other Side of Sorrow, Prof. James Strahan.
Jesus in Conflict with the Religious Authorities, Rev. Edward Shillito.
Our Supreme Asset—God, Rev. James I. Vance, D. D.
The Man with the Measuring Line, Rev. James Reid. (August)
The Gibraltar of the Moral Seas, Rev. Grady D. Feagan. (August)
Christ's Challenge to Youth, Dr. Alonzo Ray Petty. (August)
Roses in December, Rev. Hubert L. Simpson.
1926 conference reports begin in the September number.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19596..$15 00	19597..$ 2 00	19598..$ 5 00
19599.. 2 00	19600.. 1 00	19601.. 91 60
19603.. 3 00	19604.. 3 00	19605.. 5 00

Receipts March 15 to April 15.

Bible Institute Colportage Ass'n.
19602 ..... $ 2 00

When I have accumulated a year's issues I hand them over to Rev. Yohan Masih, who is one of the staff of the Malwa Theological Seminary. He appreciates them very much for their homiletic material.—Principal R. A. King, Indore Christian College, India.

For a long time I have intended sending you a line to inform you how much I enjoy reading the RECORD OF CHRISTIAN WORK each month. It comes to me as superintendent of the leper asylum, so I suppose some good friend of lepers is instrumental in my receiving it. Whoever it may be, will you kindly pass on my gratitude and say I trust such kindness will be continued? I so much enjoy the magazine, and value the addresses very much.—Rev. John L. Wakeling, Church Missionary Society, Patpara, India.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Religious Architecture, and Its Significance.

House of God (The): A History of Religious Architecture and Symbolism, by Ernest H. Short. Macmillan Co., New York. 342 pages, with 110 illustrations and diagrams. $7.50.

A volume like this is timely just now when we are witnessing in this country an era of cathedral-building. New York, Washington, and other large cities are engaged in colossal enterprises by the Protestant Episcopal and Roman Catholic churches, and numerous other projects are talked of. But that is not all. There is a distinct movement in the other denominations away from Reformation and Puritan simplicity in church building. Several larger cities have of recent years seen costly edifices of medieval Gothic type erected by Presbyterians, Methodists, and other sects. And there is also just now the commercial type of church erection, in which the church auditorium and smaller rooms occupy part of a huge business block.

Under the rather bare title "The House of God" this author discusses quite comprehensively the types of religious structures that man has erected throughout the centuries and in all lands, from the crude shack of the primitive tribe up to Westminster (Roman Catholic) Cathedral in London, Liverpool Cathedral, and the Cathedral of St. John the Divine in New York. But it is not a mere architectural survey. The author's thesis is that in these structures we may trace the beliefs, ideals and aspirations of the builders. It is not enough to understand the craft by which the walls were built and the span was roofed and the decorations and conveniences in wood and stone were provided: back of these were the faith and thought of the builders, the intellectual and emotional circumstances that begat them. The historical movements which affected the careers of the nations have also had much to do with religious art, and have determined its character.

Test his thesis by your own church! Does it not symbolize the religious and artistic thought—or lack of thought,—of the individuals or group who built it? Social and geographical conditions played their part too, no doubt, in the determination of styles.

The story of religious architecture as such begins in this volume with the temples of Egypt. In Egypt there were agricultural settlements united under the sway of a priest-king whose house was at once temple, palace and judgment hall. The Egyptians had leisure and means,—two essentials for art. Their house of God was not a place of public worship, but a storehouse for sacred objects and a center for the priests. Ritual was performed in the open courts. Their temple architecture suggests awe rather than joy, by reason of its massive size and weight. The Maya structures in Yucatan, of which we have lately been reading in the papers, are of the same heavy type. But it is not until the survey comes to Greece that the author finds what a house of God may be when built by free men of full insight.

At no time was a Greek temple of great size: rather it showed logic in design and grace of detail. The Greek priesthood was not organized into a hierarchy, nor was there any elaborate ritual or creed. The oldest existing Greek temple ruins date from about 550 B. C. The Parthenon, unique among all, was built 447-438 B. C.

Jewish faith and Roman organization are reviewed and interpreted in relation to their contribution to Christian architecture, including as they did some of the most famous buildings of antiquity.

"The task of the Christian architect was to create a meeting place in which the mystic mood should not clash unduly with the elements which recalled the humanity of the worshiper." It was "Paul who visualized in the God-man the union between this life and eternal life which is the outstanding strength of Christianity, and which came to be the supreme significance of Gothic architecture." Centuries were to pass before churches and cathedrals were fashioned for the perfect rendering of the ritual which was elaborated by the organized priesthood of Romanism. The development is traced in successive stages from early Eastern Christianity, with Hagia Sophia ("Holy Wisdom") at Constantinople as its outstanding achievement, through the

Romanesque to Gothic, with its national variations in Italy, France and England. The chapter on the wondrous French Gothic cathedrals is the high spot of the whole survey.

Non-Christian religious architecture and art receive due attention: the Buddhist and Hindu temples, shrines, sculptures and frescoes of India, China and Japan, and the triumphs of Islamic effort, spreading from the Mosque of Cordova to the Taj Mahal.

All the great religious structures in the world are mentioned, those that are the best of their types receiving full description. Over a hundred illustrations add beauty to the book, while also conveying at a glance a grasp of the accompanying description.

The interested reader will find many side issues, so to speak, worth following up.

There is, for instance, the material used, and its effects. Beginning with mud and wattle, man came to use natural and carved wood and stone, brick, etc., until about the first century B. C. concrete came into use in Italy. This allowed for the employment of unskilled labor under overseers in place of the skilled artizans required in the marble structures of Greece. Rome had, moreover, a larger choice of building material than Greece. Most modern of all material is the steel frame and reinforced concrete of St. Mary the Virgin in New York.

Then there is the evolution of engineering methods. The basic principle of architecture is found in the capacity of matter to bear a weight and span a space. The essential forms are the wall or column to carry the weight and the beam or arch to span the space. The Greek structures utilized columns and lintels. Rome invented the dome. Lofty central towers or spires demanded adequate transepts to take care of the lateral thrust.

The size and use of space depended upon the type of service maintained in the house of God. Where ritual is non-congregational, large space is not required: a shrine is adequate. An organized priesthood that performs its ceremonies separated from the people requires a large chancel and choir space, with nave and aisles and transepts for the congregation.

Environment has often had its influence upon structure. The clear daylight of Greece and Italy did not call for large windows such as northerly architects had to provide.

We must remember the symbolic and educational value of wall paintings, stained glass and stone carvings in ages when the common people could not read. "The carvings of the porches of a Gothic cathedral were more than surface decoration: they summed up the science, history and dogma of Mother Church for children who learnt by eye rather than by ear. Sculpture, wall paintings and tapestry hangings were an integral part of liturgy." They taught people the contents of the Bible and the history of the saints.

A glossary giving the meaning of technical building terms would be a convenience. The author often gives a definition or explanation that is illuminating. Thus, the term "Gothic," he says, came into use in the 18th century, when its association with the Goths and Huns who destroyed the Roman empire suggested the rough and rugged qualities which were held to distinguish medieval architecture from the simpler and more harmonious neo-classical style that came into vogue after the Reformation. "What was originally a term of reproach now signifies the most logical and vital development in the ages-long story of religious architecture."

What of today and the future? Shall we ever again see that combination of communal interest and spiritual mysticism with art and architecture that created the types of religious structures of the past? The prospect is not favorable. Religious faith and zeal seem to be individualized and toned down in modern civilization. Knowledge, art and religion are inclined to separate into specialized fields. The united effort of ancient guilds and the devotion of father and son to the same craft for generation after generation are no more. Yet the cathedrals in Liverpool, New York and Washington show that great conceptions can still command the genius and skill of architect and artist, sculptor and mason, and the many others who contribute the details of a finished whole.

The reading of this volume increases one's respect for cathedrals and their makers.

Study of the Bible.

Gospel according to St. Luke (The): A Critical and Exegetical Commentary, by Burton Scott Easton. Charles Scribner's Sons, New York. 367 pages. $3.50.

The author is professor of the Interpretation and Literature of the New Testament in the General Theological Seminary, New York. His effort is governed by the question, What meaning did Luke expect his first readers to find in his Gospel? He meant his Gospel to be interpreted on its own merits, not after comparison or harmonizing with other documents. Hence the twofold survey indicated in the subtitle,—the critical determination of the original text and ascertaining the original sense it was meant to bear.

A 30-page Introduction deals with the text and sources of Luke's information in a minute way. Then comes the commentary proper, which is in the form of sectional comment (thus, 1. 1-4; 5-25; etc.), followed by verse by verse comment. All this material is meaty. Footnotes are numerous, chiefly indicating textual variations. The author has skimmed the cream of the latest research, as well as the standard volumes on Luke.

The commentary is for the technical student, and betrays no warmth or emotion even in discussing the most vital themes.

Holy Bible (The): A New Translation, by James Moffatt. George H. Doran Co., New York. XLVI+1031+340 pages. $5 to $10.

This handsome India-paper one-volume edition of Dr. Moffatt's translation of the whole Bible is an event. Every student of the Bible will want a copy, to get Dr. Moffatt's ideas.

To offer an adequate critique of the translation would require expert knowledge of Hebrew and Greek, and space equal to about half this magazine. Several such reviews by competent reviewers, more especially of the Old Testament, have appeared in the technical theological magazines. While admiring Dr. Moffatt's courage and skill, these reviews bring to light a mass of imperfect translations, infelicities in language, self-contradictions, and other faults that seriously vitiate the scholarly value of the work.

The average person who wants to read the Bible for its contents is surprised and mystified by the liberties Dr. Moffatt takes with the text, even when there is no critical question about the text. Of some parts in the Old Testament he has composed jig-saw puzzles. Obviously what he has done is to solidify certain critical theories. One can therefore attach no unique regard to his Bible, but feels that Dr. Moffatt is publishing critical propaganda, much of which is in flux and none of it final. A 43-page Introduction makes his own attitude clear.

Unknown Bible (The): The Sources and Selection of the Scripture Canon, by Conrad Henry Moehlman. George H. Doran Co., New York. 271 pages. $2 net.

Now it is Doran that takes to publishing infidel fodder!

The Fundamentalist-Modernist controversy has apparently set some seminary professors at the task of building up as raw a case as they can against the Bible. In this book the Pettingill professor of the History of Christianity in Rochester Theological Seminary goes to a lot of trouble to rehash in much detail ancient criticisms and alleged discrepancies of the Bible, textual variations, and the like,—anything and everything to rob the Bible of genuineness and dignity.

His industry is apparent, but his attitude is unpleasing. The result, taken as a whole, is destructive. The closing chapter on "The Real Bible" has no weight.

The discreditable thing about a one-sided book of this sort is that an uninformed reader will not know that there is another side to all this.

History and Research.

Landmarks in the Struggle between Science and Religion, by James Y. Simpson. George H. Doran Co., New York. 288 pages. $2 net.

A book to be taken account of in the discussions that are now proceeding in lively fashion and copious volume as to the relations of science and religion, which to some minds involve a "struggle." The treatment here is different, however, in this respect, that Dr. Simpson, who is professor of Natural Science in New College, Edinburgh, seeks to find, in a distant past, the roots of the present-day controversy. It is indeed a remote past into which his thoughts—or imaginations—travel, the "tentative daylight" life of the Mid-Palaeolithic, or the "long period during which the sub-personal Homosimius took on, halting and doubtless with intermittent lapses, incipient personality." It is a far cry from this supposititious quasi-man to the sophisticated speculators who today, by their selfless psychology, seem bent on putting themselves back into the animistic shadows, yet still the question at issue is always the same old query,—whether man, who is in nature, transcends it.

Dr. Simpson declares that the world in which we find ourselves is "a particular kind of world in all its aspects," and boldly says that "man's salvation lies in part in his growing understanding of that world." The whole evolutionary process, in which he believes, has been, he claims, "the result

Professor James Y. Simpson of Glasgow.

of an ever-widening and deepening range of commerce with differing manifestations of that environment, proximately physical, more truly sensed through gradual revelation as spiritual, which in its ultimate aspect is God."

As special landmarks in the march of humanity the topics religion and magic, contributory elements from Greece and Rome, cosmogonies ancient and modern, human and divine creation, the attitude of early church fathers to science, the conception of natural law, the coming of evolution, views of the descent of man, the nature of the soul, and the idea of the progress, are discussed in successive chapters. A chapter is added on "Jesus' View of the Universe," which aims at "the intelligent securing of the individual's saving adaptation to the Ultimate Environment, which is God." In this program science and religion may be seen to be at one.

Dr. Simpson, who is himself a scientist of repute, has written in a thoughtful and suggestive manner on difficult yet burning topics. His book is somewhat marred in appearance by rather poor inking of the type. Clear printing should be associated with clear thinking.—C. A. S. D.

Outline of the History of Christian Literature (An), by George L. Hurst. Macmillan Co., New York. 547 pages. $4.

It is claimed for this work that it breaks new ground. It essays, for the first time, to sketch the history of Christian writings from the making of the New Testament down to the close of the 19th century, that is, down to Dean Stanley, Lightfoot, and their contemporaries.

In the earlier centuries the listing of writers and writings is complete, but obviously in the later centuries only the names of the greater writers can be recorded, and their more important writings named. Their place in the Christian movement is indicated, dates are given, and brief characterizations of the books, with short extracts in some cases to give a key to their contents.

We take it that the chief value of the work is as a reference book. The Index supplies a clue to an author or a book, and if the information here given is not adequate further light can be sought elsewhere.

Worship of Nature (The), by James George Frazer. Macmillan Co., New York. 672 pages. $4.

Sir James Frazer has specialized in the early history of natural religion, that is, the ideas which the ancients and the primitive races of mankind formed of the divine nature and its relations to the world for good or ill. He already has some encyclopedic volumes on different aspects of the general subject. This volume specializes on the worship of the sky, the earth, and the sun.

The sources of his material are the myths and traditions of primitive peoples, the folklore current among uneducated classes in more civilized lands, and the religions of the civilized nations of antiquity, these being popular creations, not derived from a single founder like Buddhism, Christianity or Islam.

His method is to sort together and interpret all available references to the worship first of the sky, then of the earth, and lastly of the sun, among the different peoples,—the Aryan races of antiquity, up to the Greeks and Romans; non-Aryan peoples of antiquity, the ancient Babylonians, Assyrians and Egyptians; the civilized peoples of the Far East, in China, Korea, Japan, India, etc.; and Africa, in many sections.

The book constitutes the Gifford Lectures of 1924-5, with additions. It has of course large value for the student of the universal religious instinct, and explains primitive views that obtain in many parts of the earth down to the present time.

Biblical Themes.

Call to Prophetic Service from Abraham to Paul (The), by Henry Schaeffer. Fleming H. Revell Co., New York. 459 pages. $3.25.

Prof. Schaeffer has worked out rather a new lead in this excellent volume, namely, the rich, illuminating material in the Bible bearing on the subject of the prophetic call, with its relation to the modern call to service. For he believes that "the call experiences of the principal prophets and preachers of Old and New Testament times are both rich and varied, and full of illustrative themes for the presentation of the claims of the ministry."

The calls examined are those of Abraham, Moses, Samuel, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Jonah, John the Baptist, Jesus, the Twelve, and Paul.

Obviously there is great variety in the background, manner, time, mission, and other details in the calling of these persons. In every case it was a call to service. The Biblical material affords large variety in its

Professor Henry Schaeffer.

application to conditions and needs of today, and in exposition of what constitutes a call to Christian service.

The author believes that without a proper understanding of what constitutes a call all the devices of student pastors, vocational conferences, lifework discussions, and other recruiting agencies must be only relief measures that do not reach the heart of the problem.

Great Partnership (The), God and Man, by John Archibald MacCallum. George H. Doran Co., New York. 320 pages. $2 net.

This lengthy treatise grows out of the author's conviction that man is of divine origin, the offspring of God, whose purpose must be expressed through man: hence the great partnership. The ground of relationship is need of and faith in each other. Follow chapters on "God in Action" as creator, sovereign, judge, father, worker, friend, comforter; "God in Attribute" as righteousness, holiness, love, mercy, grace, peace, joy; "God in Essence" as life, power, light, truth, law, purpose.

These subjects are dilated upon with broad reach of reading and experience, but with no special originality or depth. The subjects may be dry to some, but the chapters are readable.

Holy Spirit in the Gospels (The), by J. Ritchie Smith. Macmillan Co., New York. 394 pages. $2.50.

We welcome this scholarly study of every passage in the four Gospels relating to the Holy Spirit by a conservative who gives the Bible record its due authority, and seeks by the promised guidance of the Holy Spirit to get at their precise significance.

A preliminary study of the Holy Spirit in the Old Testament is necessary to get the underpinning of the New. Prof. Smith—he is professor of Homiletics in Princeton Theological Seminary,—undertakes this not from the point of view of modern criticism, but from the point of view of Jesus and his disciples. He examines 78 passages, and concludes that the Spirit appears as a divine influence or energy rather than as a person, the manifestation or representation of God; but there are intimations of his personality, of the trinity of the Godhead. "There is throughout the Old Testament no reference to the Spirit which may not be interpreted literally of a person." Our Lord brought out clearly the truth of his personality, and we can read it back into the Old Testament.

Turning now to the New Testament Prof. Ritchie considers separately the Holy Spirit in the life and in the teaching of Jesus. Each survey he divides again into the material derived from the Synoptic Gospels and from John: they are so different. Obviously his line of study calls for discussions of the virgin birth, regeneration, the filling with the Spirit, and all the other details of the doctrine of the Spirit. No issue is dodged. Every reference receives due exegesis.

Prof. Ritchie shows himself well equipped for the task he has undertaken, and manifests independence of judgment amid the diversity of views that he has to traverse as he reviews what other scholars have written. He also exhibits the modesty and spiritual dependence of a Christian scholar.

Quiet Talks on the Crisis and After, by S. D. Gordon. Fleming H. Revell Co., New York. 224 pages. $1.25.

Dr. Gordon sees a number of successive crises in the Bible,—Eden, the Flood, Babel, Sodom, etc., down to the crucifixion of Christ,—and he recounts the Bible story in relation to these. Then there is the predicted coming crisis, the return of our Lord. His immediate outlook on the world with relation to this is interesting, with Germany and Japan as the danger centers. The breakdown in the church, education, morals, commercialism, civilization at large, and the various racial and international problems are each assessed. Things look ripe to Dr. Gordon for the predicted crisis. What it will be, how it will be cleared up, and the glory that will follow, lead to a happy ending.

The Life Beyond.

Putting on Immortality: Reflections on the Life Beyond, by Clarence Edward Macartney. Fleming H. Revell Co., New York. 189 pages. $1.50.

Ten chapters, in which Dr. Macartney deals with man's universal questioning as to the future, and with pagan, Old Testament and Christian ideals, including resurrection and

judgment. In one chapter he answers negatively the question, "Can We Talk with the Dead?"

Dr. Macartney has a firm grasp of his subjects, and is easy to follow.

"There is No Death": Addresses on the Life Beyond, by Robert J. MacAlpine. Fleming H. Revell Co., New York. 106 pages. $1.25.

Seven addresses on Scripture texts, intended to give comfort and assurance in the face of bereavement by explaining such topics as God's blessing through trouble, certainty of the life beyond, and knowledge of each other hereafter.

Religion and Ethics.

Christian Ethics, or The Science of Christian Living, by Hervin U. Roop. Fleming H. Revell Co., New York. 399 pages. $3.

An attempt, quite successful as far as it goes, to apply the principles of historical and psychological analysis to the problems of human conduct.

Avoiding the dry terminology so often characteristic of works on ethics, the author, who is professor of education in Wheaton College, Illinois, in simple language and with sure touch examines the motives which enter into Christian living, the relation of the Christian to his family—a topic frequently overlooked,—his life work, his possessions, his social contacts, and his attitudes to recreation, industry, politics and world problems. A helpful and up-to-date feature is the questionnaire, relating to the ground covered, which is placed at the end of each chapter. The treatment is an outline rather than a systematic detailed examination of topics, but the work is well done, and the arrangement orderly.

The book will prove interesting and helpful to the general reader, and also may serve well as a textbook, provided it be supplemented by other material.

Dr. Roop has done a good piece of work, and made a real contribution to the science, or at least art, of Christian living. Not the least valuable feature of this book is the fine (if brief) criticism with which ancient and medieval ethical theories are touched upon. Yet it is thoroughly modern in its practical applications to the Christian purpose of today.—C. A. S. D.

Ideals of Conduct: An Exposition of Moral Attitudes, by John Dashiell Stoops. Macmillan Co., New York. 373 pages.

A meaty book, condensed in style, clear of print, and of convenient size, combining something of the directness and conciseness of a textbook with the literary finish of the essay.

The author is professor of Philosophy at Grinnell College, and evidently has been under the influence of John Dewey, to whom he dedicates his book, which treats of three phases in the "evolution" of morality,—objective and inner morality, and a synthesis of these two facts, or ideals he calls them. Somewhat fancifully the discussion is carried on under three "empires" of experience, the first comprising the Greek and Hebrew "solidarity," the second the "disassociation" of conscience from mere "status" and ethnic order, and the third centering about the principle of the creative Good Will, involving the full development of the individual as a conscious factor in social relations. Certain inner life compromises with objective facts are critically noted. Christianity logically, it is said, would have kept aloof from the forms of organized society because of its abstract spirituality, but this did not happen. The chief forms which it acquired were Roman organization, Greek philosophy, and the Germanic idea of the social group.

The conclusion of the author is that we must keep alive individual initiative, but must also rediscover the objective interests of organized society, to which humanity should dedicate itself.

The value of the book lies not so much in a new viewpoint as in the fulness and insight with which ideals of conduct are sketched in their varied historic development.—C. A. S. D.

Religion in Everyday Life, by Wilfred T. Grenfell. American Library Association, Chicago. 31 pages. 35 cents.

One of a series entitled "Reading with a Purpose," containing books on all sorts of helpful themes as well as religion.

This is a characteristic article by Dr. Grenfell on reading as an aid to Christian living and faith. He purposely names seven modern books,—by Fosdick, Jacks, Sperry, Begbie, etc.,—but cannot resist mentioning a few that meant much in his own early experience, such as Hesba Stretton's and Mrs. Gatty's. Of Mrs. Walton's "The Cup Bearer" he says it teaches us to understand the meaning of prayer perhaps even better than Fosdick's book on that theme.

Religious Experience and Scientific Method, by Henry Nelson Wieman. Macmillan Co., New York. 387 pages $2.25.

A fresh and thoughtful discussion of the general relations of religious experience and scientific thought-movements of the day.

It seems to be assumed that these are always progressing (and never retrogressing?), and religion must be tested by them. "Nature" is taken bodily—as a notion not wholly defined or refined,—as the common source of both science and religious experience, which are interrelated and coöperative, and alike necessary to man. Religious experience is declared to rest upon as

valid an awareness of the universe as does science.

The general aim of the author—who is a professor of philosophy in Occidental College,—is to show the naturalism, which amounts to the reasonableness, of religion, and even of mysticism, whose "meaninglessness" is perhaps too much emphasized. Part I considers the signal service rendered by science in clarifying religious types of experience, elucidating the divine datum in this experience, and supplying inferences as to the nature of this God who is "experienced." Part II seeks to answer the question why science needs religion to sustain and motivate it, while Part III goes into some detail as to the nature and function of religion.

A particularly interesting and suggestive chapter is that on Christianity and Psychology, with critical references to Freud, Brill, E. D. Martin, and William James. Dewey's latest dictum, that it is possible for experience to occur as a meaningless event, —which seems to be a contradiction in fact as well as in terms,—is utilized in an attempt to interpret mysticism.

The conclusion of Dr. Wieman is that the function of religion is creative, and that to "worship" is to put oneself in an attitude whereby the "maximum stimulus" may be experienced. If one worships the true God his impulses will be organized for "the farthest swing of constructive achievement of which he is capable."

The book, which consists in part of papers published at different times, does not profess to be a systematic treatment of either science or religion, but in spite of its vagueness of statement and quotation here and there is calculated to stir thought anew, and quite helpfully, as to man's relations and chances in a world which is a revelation of God.—C. A. S. D.

Various Themes.

Girl's Every Day Book (The). Woman's Press, New York. 434 pages.

For every day in a year, if one wants to use it that way, there is a paragraph in this gift book. These paragraphs are never longer than a couple of pages: mostly they do not average a page. Their themes are quite varied, although they are arranged in a number of sections on such subjects as "The Search for God," "God and Life," "Church," "Owning and Spending." One section is "Carlotta's Diary": the paragraphs have to do with immigrant girls in Y. W. C. A. activities. There is also a section for "Special Days and Seasons."

Prose and poetical quotations from the best sources form a large part of the contents. Texts, or Bible references to read, and prayers, accompany many of the paragraphs.

It is a tasty, inspiring collection, with strong and wholesome devotional tone.

Mystery Camp, by M. M. Dancy. L. C. Page and Co., Boston. 308 pages, illustrated. $1.75.

An island off a summer resort section of the Texas coast is the scene of the mystery camp where Specks, Snappy and Blooey go into camp. Mystery begins the first night, and the boys stumble on the unearthing of a treasure chest. A pirate sloop with a one-eyed Mexican captain and hard-boiled crew, the kidnaping of Specks, a gulf hurricane, and some more excitement, keep one's interest from start to finish. The boys get the chest at the last.

Dean Sperry of Harvard.

Reality in Worship, by Willard L. Sperry. Macmillan Co., New York. 346 pages. $2.50.

With a fidelity which commands the gratitude of the reader, Dean Sperry, of the Theological School in Harvard University, has written eight full chapters and almost half the book in order properly to introduce his subject.

An idea of the high purpose and brave thoroughness of his discussion may be inferred from the titles of some of these chapters: "Symbolism Old and New," "The Kingdom of Ends," "The Divine Discontent," "Christian Realism," "The Moral Uses of Joy." There is no break, however, between these and the rest, and the discussion is carried over easily and naturally to such topics as "Worship as an Art and Science," "The Objective and Subjective in Worship."

If there arises a suggestion that there is a want of practical value in this study hear this, which occurs in the chapter on "Who Goes to Church, and Why":

"If the sermon is so erudite that the children can get absolutely nothing from it, it is a bad sermon which may not be too easily atoned for by the preliminary children's sermon."

Again: "For these five minutes, let him do his best, the average person is 'talking down.' The children know this best of all."

Once more: "Modern pedagogy in reli-

gion may do the child a grave injustice in selecting only such truth as is immediately intelligible and serviceable."

Indeed, each of the chapters, every one an essay complete in itself, is full of practical suggestions, which have the somewhat unaccustomed validity of arising immediately out of the deep things of which the author speaks so strongly because he has thought into their depths.

The book is delightful reading, aside from any other of its merits.—W. O. S.

Simple Bible Courses for the Daily Vacation Bible School, with Full Program For Each Day: Primary II, also **Junior II,** by Ruth B. Taylor and Laura Merrihew Adams. American Sunday School Union, Philadelphia. Each 40 cents.

Teacher's Manual, by same authors and publishers. 94 pages. 75 cents.

These courses are planned for smaller schools, and each contains ten lessons from the Old Testament and ten from the New.

The "Teacher's Manual" shows how to organize a school, and gives a daily program inclusive of song services, chalk or object lessons, and other features besides the Bible study periods. Instruction is given the teacher about story-telling, dramatizing, personal work, the picnic and other special events, and the closing day program. There are also ten chalk or object lesson talks in full, and 20 missionary stories for the teacher's use.

Altogether, then, there is adequate suggestion and material for the successful conduct of a school through the season.

Pillars of Gold: Sketches of Christian People, Places, and Experiences, by Mitchell Bronk. Judson Press, Philadelphia. 211 pages. $1.50 net.

Every one of the 19 sketches is readable. They have grown out of the author's travels and contacts.

The title is from the first chapter,—a dragoman's dream vision of how a small gold piece he gave as alms to a beggar became in his Muslim heaven a pillar of gold. The other chapters are varied in subject, but are always interesting, and wholesome in their Christian tone. The author must be a racy companion.

AMONG THE LATEST BOOKS.

British Preachers, 1926 Series, edited by James Marchant. Fleming H. Revell Co., New York. 338 pages. $1.75.

Case Against Evolution (The), by George Barry O'Toole. Macmillan Co., New York. 408 pages. $1.75.

Character, by Henry Varnum and Henrietta Heron. Standard Publishing Co., Cincinnati, Ohio. 408 pages. $2.

Christian Conviction (The), by Cleland Boyd McAfee. Macmillan. 211 pages. $2.

Drama in Education, by Grace Sloan Overton. Century Co., New York. 389 pages. $2.50.

Faggot of Torches (A), by F. W. Boreham. Abingdon Press, New York. 268 pages. $1.75.

Fundamentals of Christianity, by Francis L. Patton. Macmillan. 334 pages. $2.25.

Gang Age (The), by Paul Hanley Furfey. Macmillan. 189 pages. $2.

Gold Dollar (A), by Joseph M. Duff. Revell. 138 pages. $1.25.

Imagination and Religion, by S. Parkes Cadman. Macmillan. 208 pages. $1.50.

Modern Sunday School (The), by George Hamilton Archibald. Century Co. 208 pages. $2.

Moslem Women, by Doctor and Mrs. Samuel M. Zwemer. Central Committee of the United Study of Foreign Missions, West Medford, Mass. 272 pages, illustrated. 50 and 75 cents.

Naboth's Vineyard, by Clemence Dane. Macmillan. 90 pages. $1.50.

Our Salvation, by Charles E. Raven. Martin, Hopkinson & Co., London. 111 pages. 4/6.

Our Templed Hills, by Ralph A. Felton. Missionary Education Movement, New York. 240 pages, illustrated. 60 cents and $1.

Pen-Portraits of the Prophets, by Bernard C. Clausen. Revell. 175 pages. $1.50.

Personality and Reality, by J. E. Turner. Macmillan. 190 pages. $1.50.

Playtime Guide Book (The), by Frederic K. Brown. Judson Press. 165 pages. $1.50.

Portraits of Jesus Christ in the New Testament (The), by Henry Sloane Coffin. Macmillan. 96 pages. $1.

Preachers and Preaching in Detroit, edited by Ralph Milton Pierce. Revell. 287 pages. $2.

Private Prayers, by A. B. Macaulay. George H. Doran Co., New York. 98 pages. $1 net.

Progressive Christianity, by William A. Vrooman. Macmillan. 377 pages. $2.50.

Psychological Foundations of Religious Education, by Walter Albion Squires. Westminster Press, Philadelphia. 153 pages. $1.25 net.

Red Theology in the Far East (The), by Charles H. Coates. Charles J. Thynne & Jarvis, Ltd., London. 202 pages. 6/– net.

Religious Dramas, Volume II. Century Co., 316 pages. $3.

Sarangie, A Child of Chosen, by Lois Hawks Swinehart. Revell. 157 pages. $1.25.

Theology of Personality (The), by William Samuel Bishop. Longmans Green & Co., New York. 231 pages. $1.50.

Through an Indian Counting Glass. Womans Press, New York. 116 pages, illustrated.

Truth and the Life (The), by Joseph Fort Newton. Doran. 340 pages. $2 net.

Two Young Arabs, by Amy E. Zwemer. Central Committee on United Study of Foreign Missions. 216 pages, illustrated. 50 and 75 cents.

Vatican Mission Exposition (The), by John J. Considine. Macmillan. 177 pages, illustrated. $1.40.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

ALSO RECEIVED.

The Modernist Bible, and How Compiled, by H. D. Woolley. Morgan and Scott, London. 79 pages. 1/6.

Last fall Prof. John E. M'Fadyen ran three articles in the "Record" of the U. F. Church of Scotland, rehearsing the higher critical views of the Bible. There was nothing specially new in them, for higher criticism has produced nothing new for years. The author of this book undertakes to answer those articles by well known arguments, except that here archeology has added new light which in every case authenticates the Bible.

As a matter of fact, a fully adequate "Reply to Professor M'Fadyen" was given in the March "Record," at the editor's request, by Rev. D. M. M'Intyre, D. D. In three and a half pages he cuts the ground from under Prof. M'Fadyen: a neat, amicable and scholarly operation.

Vocations from the Christian Viewpoint: A Week Day Discussion Course. Presbyterian Board of Christian Education, Philadelphia. 31 pages. 25 cents.

Relations between men and women in business, opportunities and training for professional and business life, social service, homemaking, and personal qualifications, are among the subjects on which questions are proposed and clippings given to afford answers.

The following pamphlets are published by the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago.

"They Have Taken Away My Lord," by William Edward Biederwolf. 30 pages. 20 cents.

Current attacks upon our Lord's person and career answered.

Evolution Contrasted with Scripture Truth, by W. Bell Dawson. 63 pages. 40 cents.

The object is to show that evolution is incompatible with the vital doctrines of Christianity as derived from the Bible.

What about So-called Christian Evolution? by William Edward Biederwolf. 30 pages. 10 cents.

A popular treatment that covers many aspects of the question.

How to Have a Happy Home, by Harold Francis Branch. 31 pages. 10 cents.

Chapters on marriage, the responsibilities of husband, mother, children, and "The Memories of Home."

Old Truths for Young Lives. 31 pages. 10 cents.

Excerpted and adapted from "Peep of Day" by Mrs. Minnie M. Gray.

MESSAGES FROM GENESIS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

June 6. Jacob and Esau.

Genesis 25. 19-34; 26. 34 to 28. 9; 32. 3 to 33. 17. Lesson portion, 33. 1-11.

The above passages give the relations between Esau and Jacob from their birth on.

The key to their characters and careers is in 25. 21-23. Note first that the twins were given in answer to prayer. The meaning of verse 22 is obscure, but Rebekah was driven to God again, and was told of the rivalry that would exist between the twins, the younger gaining mastery over the older. Whatever should happen, then, the destiny of the twins and their descendants was foretold by God.

At the birth of the boys the younger unconsciously lived up to this prophecy, grasping the firstborn's heel, so that he was named Heel-catcher, or Supplanter (25. 26). As they grew up their differences in temperament and occupation were marked: Esau was an outdoors man, Jacob a home body (27). A miserable parental preference further accentuated the difference between the twins (28). The stage is set for the rivalry over the birthright (25. 29-34), and subsequently over the Abrahamic blessing (chapter 27). Murder was only avoided by Jacob's flight.

Twenty years and more elapse, during which the brothers marry and increase in offspring and possessions. At length Jacob—it seems to be a habit of Hebrews everywhere,—raises such resentment against himself by his tricky and successful actions that he has to flee from Haran. Whither should he turn? By God's direction he should return to the land of his fathers (31. 3).

But Esau! These twenty years the consciousness of the wrong he had done Esau has haunted Jacob's memory. What can he expect but revenge from his outraged brother? He can have no assurance of peace and safety until he squares with Esau. Esau had sold his birthright: could he be outwitted and bought off now? So Jacob puts his wits to work (32. 3-8). His fear and distress drive him to prayer (9-12), but he does not cease his precautions (13-23). Then occurs that mysterious experience with the divine Wrestler, when a change of character was indicated by a change of name (24-32).

Meeting of Jacob and Esau, 33. 1-16.

Read with Western eyes, this narrative shows Jacob in an unworthy, cringing attitude toward Esau. No doubt he was scared of Esau, but should we not remember Oriental practices of courtesy, such as exist in Eastern lands down to this day? Jacob's bowing seven times to the ground, calling Esau his lord and himself Esau's servant, Esau's first refusal of the gift,—may not these be but Oriental gestures similar to the kind of thing we read of in Japan and China and the Near East today?

The heart of the incident is that Esau has no trace of ill-feeling toward Jacob, but meets him with generous and sincere affection. His was not the temperament to nurse revenge. The past is not mentioned. Jacob's prayer is answered.

But we can have no peace of conscience while we are guilty of wrongs not made right, sins not confessed and forgiven.

Why did not the name "Jacob" drop out

of use, as was the case with "Abram" (Abraham) and "Saul" (Paul)? Did Jacob fail to live up to his heavenly vision?

June 13. Joseph's Fidelity.

Genesis 39. Lesson portion, 1-6, 19-23.

It may have been Jacob's intention to make Joseph, the firstborn son of his favorite wife Rachel, his successor. This would explain the coat of many colors, or (see margin) the long garment with sleeves, which would imply that he did not share the shepherd duties with his brothers. Joseph was a youth of character, and of ambitious prophetic dreams (37. 1-11).

In Potiphar's palace, 39. 1-6.

Joseph's life story, which is told in unusual detail, opens with adventure and hardship. Here he finds himself a slave, owned by one of the Pharaoh's leading officials.

The first thing recorded is that Jehovah was with him, and prospered him. So much so that his heathen master observed the fact, and presently made him overseer of all his property.

"Jehovah was with Joseph" is the keynote of all his life. It made Joseph in many ways a prototype of our Lord in his humiliation and exaltation. If God be with us, who or what can be against us?

In Potiphar's prison, 39. 19-23.

Joseph now finds himself in the prison attached to Potiphar's palace (40. 3). Between these and the previous verses lies the story of Joseph's temptation to sexual sin: which the lesson committee evidently intended to be skipped in favor of lessons on Joseph's fidelity and triumph over severe testings.

Jehovah is still with him, and prospers him as before. His worth and efficiency, plus God's favor, lift him to the position of a trusty. Character and ability will tell, even in a prison. Sending a man to jail does not change his character, unless he permits it to do so.

Our prisons and penitentiaries today are full of young men. There are not many Josephs among them, but the teacher may take occasion to speak of the prevailing youthful criminality and sin in their personal and social aspects.

Other lessons.

Note Joseph's adaptability. Wherever he finds himself he performs his duties with such ability and success that he soon rises above his fellows. He was faithful as a servant because he was faithful to God (9).

A person's environment, be it a palace or a prison, is not so vital as his character. Selling Joseph into slavery and shutting him up in prison on a false charge did not sour his character.

If Joseph was the spoiled child of his old father, as some think, these experiences sublimated his sterling character and prepared him for higher responsibilities. God sometimes sends his servants to strange schools, and keeps them there a long time. Joseph's schooling lasted some ten years: compare 37. 2; 41. 1; 41. 46. What lessons did he learn?

June 20. Judah's Plea.

Genesis 44. 18 to 45. 15. Lesson portion, 44. 18-34.

The lesson portion affords a character study of Judah, who acts as spokesman for all his brothers. Twenty-two years have elapsed since they sold Joseph into slavery. We are now at the climax of that unbrotherly tragedy.

Joseph has been prime minister and a prince of Egypt through seven years of plenty and two years of famine (45. 6). The teacher will review in class the dramatic contacts of these two years between Joseph and his brethren.

The stratagems employed by Joseph to determine the present character of his brothers are true to Oriental ways. He now has them in his toils, and submits them pointblank to the test, Will they leave Benjamin to his fate and go their way home, perhaps with a lie on their lips (44. 17)? They stand the test, refusing to sacrifice Benjamin even in his apparent guilt, but standing together in a new display of family unity. This is important, and is a worthy lesson in family loyalty for our own day.

Judah's plea, 44. 18-34.

In studying this masterpiece we observe Judah's deep emotion. He voices his brothers' feelings ("we") as well as his own.

His plea is wholly on their father's behalf, to avert the tragedy of his death. Certainly a changed attitude to their father compared with 37. 31, 32!

Judah had gone surety for Benjamin's safe return, hence his special responsibility, his petition, and self-sacrifice, offering himself to remain in Egypt a slave in Benjamin's stead. A striking instance of substitution in bearing the punishment of another's guilt.

There is so evident a change of spirit toward their father and their youngest brother, so different from their spirit when he himself suffered at their hands, that Joseph is satisfied, and the happy dénouement of chapter 45 follows.

The heart of this whole story is reiterated by Joseph in 45. 5, 7, 8, 9: GOD was overruling in everything.

June 27. Review: What We Have Learned from Genesis.

The historical contents of Genesis may be grouped around six men: Adam—Noah—

Abraham—Isaac—Jacob—Joseph. Memorize these names, and you can think through Genesis.

Primeval history is found in chapters 1 to 11, patriarchal history in chapters 12 to 50. There is no reason why God could not reveal to Moses the remote past beyond tradition as he revealed the distant future.

Genesis records the beginnings of material creation and life, of social relations and human history, of moral and spiritual experiences, of certain institutions like marriage and the sabbath that exist to the present, of God's successive plans for saving the race from sin, especially that progressive purpose that culminated in Christ Jesus. It is the seedplot of the whole Bible: without it much in the rest of the Bible could not be understood.

Jesus Christ is found in Genesis in genealogy, in history as the Angel Jehovah, in typical persons and objects and incidents, and in racial, family and finally tribal prophetic promises, converging together and becoming more definite with each succeeding promise.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Create and Spread Happiness?

Matthew 5. 1-12; Acts 8. 4-8. June 6.

"You don't get much sunshine in here, do you?" said a sweet-faced woman as she entered the elevator at the back of a big department store.

"Only what folks like you bring in, ma'am," answered the elevator man with instinctive courtesy. "Some folks carry enough sunshine 'round with 'em to light others up a bit."

If you wish to spread happiness, just let them see the happiness that by God's grace has been created in you!

* * * * *

A noted physician gave the following advice to a class of doctors, receiving their diplomas. He said:

"Learn to consume your own smoke! The air is often darkened by the murmurings and whimperings of people over trivial vexations that are inevitable incidents in the hurly-burly and strain of everyday life. Cultivate the habit of taciturnity! Do not talk of your troubles, but consume your own smoky aggravations of life by a good draught of hard work! We are not here to get all we can out of life for ourselves, but to try to make the lives of others happier."

* * * * *

Happiness is contagious, and easy to create. What joy it is to work beside a cheerful man or woman!

It's a gay old world when you're gay,
And a glad old world when you're glad,
But whether you play
Or go toiling away,
It's a sad old world when you're sad.

* * * * *

H—e that broods over the past, loses both present and future happiness.

A—merry heart keeps on the windy side of care.—Shakspere.

P—ersonal responsibility to God is the powerhouse for true happiness.

P—urpose to shun worry! It is a bane to happiness. Remember, "When God shuts a door he opens a window."

I—t is a poor heart that cannot find some cause for happiness.

N—ever allow your energies to stagnate!

E—veryday duties, (which we sometimes call drudgery), faithfully performed will eventually lead to the Castle of Happiness.

S—ympathy is the safeguard of the human soul against selfishness, the breeding pool of unhappiness.

S—ouls there are in this world who have the gift of finding joy everywhere, and of leaving it behind them when they go.—Faber.

How to Get Things Done.

Nehemiah 1. 1-3; 3. 28; 4. 1-6, 16-23. June 13.

Carlyle, once talking with a young friend, asked him what his plan in life was. The young man replied that he had none.

"Get one then, and get it quick!" said Carlyle sharply. "Life needs a blueprint plan as much as a house, more especially if that life is dedicated to the Master's work."

* * * * *

When some one said to D. L. Moody, "The world has yet to see what God can do with a man who is wholly given up to do his will," "Then I will be that man!" replied the great evangelist: and the world did see.

If "God's Will" are the supreme words in your vocabulary, you have the greatest secret of getting things done.

* * * * *

A character in "The Little Minister" said he was going to cut down a certain cherry tree, but he kept putting it off. The tree

grew strong and tall. The man grew old. Still the tree stood.

"I grew old looking for an axe," said the man.

When people really have a mind to work for the Lord, they'll find plenty of axes. The wandering mind gets nowhere.

* * * * *

"Never be unemployed, and never be triflingly employed" was one of John Wesley's rules for his helpers.

* * * * *

George Müller for a half century fed hundreds of orphans, relying upon God through prayer.

I know not by what methods rare,
But this I know: God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late;
Therefore we need to pray—and wait.
I know not if the blessing sought
Will come in just the way I thought.
I leave my prayers with him alone
Whose will is wiser than my own.

* * * * *

Rev. Clinton Wunder, who at the age of 33 stands at the head of a $3,000,000 church and office building, recently erected, says:

"Keep busy, and never let even the semblance of the 'It can't be done' spirit block your vision or dampen your enthusiasm! Success is merely the ordinary man plus God. . . . . I am preaching to help people to help themselves, and then help others."

How Much of a Goal Should Money Be?

Matthew 6. 19-24, 33. June 20.

O cursed lust for gold, when for thy sake
The fool throws up his interest in both worlds,
First starved in this, then damned in that to come!

"Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."

* * * * *

A Scottish father, inclined to miserliness, taught his boy to hoard every penny. One day the child said:

"Father, I wish you were dead."

"Why?" asked the astonished parent.

"Because then I'd have more pennies to put in the bank; I'd get all you have."

The love of money sucks every other love out of the heart.

* * * * *

One of the sayings that tradition has kept as an utterance of Christ's is, "He who aims to be rich is like a man who drinks sea-water: the more he drinks, the more thirsty he becomes, and never leaves off drinking till he perishes."

They that make money their goal fall into lusts that will eventually choke them.

The young children of a wealthy family lived in the nursery in the charge of servants. Financial reverses came, servants were discharged, and the parents lived with their little ones.

One evening when the father returned home after a day of anxiety and business worry, his little girl climbed upon his knee, and twining her arms about his neck said:

"Papa dear, don't you get rich again! You didn't come into the nursery when you were rich, but now we can come around you, get on your knee, and kiss you. Don't get rich again, papa!"

Strange to say, there are parents who prefer money to a family of happy children!

* * * * *

In Southern France they grow acres and acres of sweet-scented flowers, which are sold to distillers of perfume. When these blossoms are gathered in mounds, the scent of them produces an exasperating form of hay-fever upon those who handle them. The pollen of the flowers poisons the nervous system, and it is not uncommon, it is said, to see workers carried from the fields in a dead faint.

Flowers are a fine accessory to man's pleasure when spread about with plenty of space, but gathered in excessive heaps the aromatic pain may cause death. Riches and money are alike in this respect.

What may Japan and Korea Expect from Christianity?

Micah 6. 6-8. June 27.

Bishop J. S. Motoda of Tokyo, speaking of the relationship of Japan and America, said:

"We all know that our Lord Jesus Christ is an Eastern man, not Western man. He belongs to us, but you got him. Now we ask you to return him to us. In returning him I sincerely hope you will come yourselves with him. In that way not only Japan, but all Asia might be Christianized, so that hand in hand with the Western brethren we can attain the peace of the whole world and the happiness of the whole mankind."

* * * * *

The following cablegram from Korea was received in September 1925:

"River overflowed its banks. Great damage. Loss of property and life. Much suffering. Four churches destroyed. Yen 10,000 ($5000) needed."

To those of us who cannot in person meet the expectancy of Japan and Korea from Christianity's ideals of justice, love, mercy, education, philanthropy, hope for the future, and a high moral code, there are always open doors for our money, which can talk in no uncertain tones along all these lines. The gospel light cannot burn without the oil of money.

A young Japanese in a training school in Japan went to the principal, a godly and venerable missionary, and complained of the coldness of his room. The missionary replied:

"I am sorry that the council at home cannot spare money to repair your room. You are young, and your health must be safeguarded. I am old, my work is nearly done, and as my room faces the south, it is warm and bright. We will exchange rooms."

The Japanese protested, but no argument could change the principal's mind.

The student said: "That act of unselfishness, given in such a joyful spirit, led me to embrace Christianity and give my life to Christ's service."

Both Japan and Korea have a right to expect just such loving service from those sent to them by a Christian nation.

Briefly, this is the story of Christianity's entrance into Japan.

The first missionaries found it almost impossible to get any one to teach them the language. One evening a missionary without a thought of personal safety drove away robbers who were attacking a man who proved to be a Japanese noble, and who in his gratitude offered him as a reward anything he might name.

"Teach me your language!" cried the missionary.

"Anything but that," replied the nobleman.

The missionary persisted. The nobleman resisted. Finally the latter yielded and gave the former the lessons, and this missionary was the first translator of the New Testament into the Japanese language.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JUNE, 1926.

TUESDAY, 1st. *As soon as Jesus heard the word that was spoken he saith unto the ruler of the synagogue, Be not afraid: only believe! Mark 5. 36.*

It is a mistake to limit the word "faith" to the forgiveness of sins and to our acceptance as children of God. Faith includes far more. We must have faith in all that God is willing to do for us. We must have faith each day according to our special needs. God is infinitely great and powerful, Christ has so much grace for each new day, that our faith must reach out afresh each day according to the need of the day.—Andrew Murray.

WEDNESDAY, 2nd. *The earth is the Lord's, and the fulness thereof. Psalm 24. 1.*

We thank thee, loving Father,
For every lovely sound:
For whispering leaves upon the tree,
And dry leaves on the ground;
For pattering rain and laughter;
For birds that gaily sing:
Oh, make us quick to hear thy voice
In every lovely thing!
—A. M. Pullen.

THURSDAY, 3rd. *Come unto me, ... and I will give you rest! Matthew 11. 28.*

Rest to the mind with its conflicts, rest to the heart with its longings, rest to the conscience with its burdens, rest to the will with its struggles!—Henry G. Weston.

FRIDAY, 4th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength! Isaiah 26. 3, 4.*

Faith is an outward look: it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon.—D. L. Moody.

SATURDAY, 5th. *Whatsoever he saith unto you, do it! John 2. 5.*

The point of the passage is not so much that we are to do something, but to do everything that the Lord Jesus bids.—J. B. Figgis.

SUNDAY, 6th. *More than conquerors through him that loved us. Romans 8. 37.*

Thy secret place of victory, O my soul, is not the place where thou shalt assert thy strength: it is the place where thou shalt assert the strength of thy Master, and put him as thy shield forevermore to quench the fiery darts of the evil one, to strike thy blows for thee, and get for thee thy victory!—G. Campbell Morgan.

MONDAY, 7th. *Then Jesus turned, and saw them following, and saith unto them, What seek ye? John 1. 38.*

Notice his question, "What seek ye?" This is Christ's question to all who begin to go after him. He wants us to know ourselves just what it is that we are seeking.—J. R. Miller.

TUESDAY, 8th. *When I kept silence my bones wasted away through my groaning all*

the day long. For day and night thy hand was heavy upon me: my moisture was changed as with the drought of summer. Psalm 32. 3, 4.

People talk about the sanctifying influence of sickness. Undoubtedly it has a place in our spiritual discipline, but it is negative rather than positive, and corrective rather than quickening. It is often God's check upon the wilful spirit and the headlong course of disobedience; but after a time, if its voice is not obeyed, it becomes hardening rather than sanctifying, depressing rather than inspiring.—A. B. Simpson.

WEDNESDAY, 9th. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6. 18.*

God has appointed intercession as one of the means by which souls shall be saved, and saints and ministers of the gospel edified and built up in the faith. Even the ends of the earth will receive life and blessing through our prayers. Should we not expect God's children to strive joyfully and with all their powers, by means of intercession, to bring down blessing on the world?—Andrew Murray.

THURSDAY, 10th. *Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem! Song 5. 16.*

For, oh, the Master is so fair,
His smile so sweet to banished men,
That they who meet him anywhere
Can never rest on earth again!

FRIDAY, 11th. *Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. Matthew 10. 29.*

A Christian builds his fortitude on a better foundation than Stoicism. He is pleased with every thing that happens because he knows it could not happen unless it first pleased God, and that which pleases him must be best.—C. C. Colton.

SATURDAY, 12th. *Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you! 1 Peter 4. 12.*

It is a common thing with God's holy servants, when severely tried, to think of it as unusual. Who, through all the ages, has been of signal benefit to Christ who did not pass the severest ordeals of trial? If we are to be identified with him in his exaltation, why think it so strange that we are partners in his humiliation?—M. L. Haney.

SUNDAY, 13th. *A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Isaiah 42. 3.*

God treats character according to the variety of character. With the wheat how gentle he is! He will not break the bruised reed, he will not quench the smoking flax. Christ will not lift up his voice, or cry, or cause himself to be heard in the streets; yet at other times he will stand forth and pour out his woes like a cataract of maledictions. The divine economy has different aspects.—Joseph Parker.

MONDAY, 14th. . . . . *The Holy Ghost, whom God hath given to them that obey him. Acts 5. 32.*

The best things I know came to me not by revelation, but by obedience.—Saint Theresa.

TUESDAY, 15th. *Ye know the grace of our Lord Jesus Christ. 2 Corinthians 8. 9.*

Get into sympathy with Jesus! Seek his presence, seek his help, and walking through the world in his company, you will be as balm in the bleakest weather, a benediction in the wildest scene.—James Hamilton.

WEDNESDAY, 16th. *And Jesus said unto them, Because of your unbelief! . . . . Howbeit this kind goeth not out but by prayer and fasting. Matthew 17. 20, 21.*

Our Lord here teaches us that a life of faith requires both prayer and fasting. That is, prayer grasps the power of heaven, fasting loosens the hold on earthly pleasure. Let us learn this great lesson that abstinence, temperance and self-denial in temporal things are a help to the spiritual life!—Andrew Murray.

THURSDAY, 17th. *Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? Luke 13. 4.*

Men must learn to work with natural law, and not in defiance of it. When accidents happen, some one is usually to blame.

FRIDAY, 18th. *Let not your heart be troubled! ye believe in God: believe also in me! John 14. 1.*

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see,
They really cannot live with me?"

—Elizabeth Cheney.

SATURDAY, 19th. *Now Moses in the law commanded us that such should be stoned, but what sayest thou? John 8. 5.*

Jesus Christ conducted no little verbal debates. It never was a question of mere grammar or syntax with the Son of God. It was the case of a great philosophy or a great revelation, a great vision or a complete regeneration: and it was by these visions and

washings and cleansings and loosings from sin that he proved his deity.—Joseph Parker.

SUNDAY, 20th. *For this cause I bow my knees unto the Father . . . . that he would grant you . . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may . . . . know the love of Christ which passeth knowledge. Ephesians 3. 14-19.*

You may be rooted and grounded in this love, and know the love that passeth knowledge, but on one condition,—you must be strengthened by the Spirit in the inner man, so that Christ may dwell in your heart. Christian, take this message from God's Word, and let it influence your life!—Andrew Murray.

MONDAY, 21st. *This is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. 1 Peter 2. 19.*

There is no profounder proof of grace of character than that of being able to suffer wrongfully and yet to manifest a gracious spirit.—G. Campbell Morgan.

TUESDAY, 22nd. *But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me! Luke 10. 40.*

Grumbling goodness may be goodness still, but it is uncomfortable to watch and bitter to receive. There are many well-meaning souls who go about their duties every day, too honest to shirk one of them, too conscientious to carry them through any way but faithfully, but complaining of the burden at every step of the way. They are like heavily loaded wagons: they bear the load safely, but they creak and groan over every inch of the road. "Oh, if she would only do less and do it happily!" exclaimed a worn-out listener in a household kept in immaculate order by one who would omit nothing and bewailed her way through all.

WEDNESDAY, 23rd. *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke 12. 20, 21.*

Oh, how we have fallen, that this being rich toward God charms so few people, and that those who are charmed by it still hunger so often for things that draw away from God!—Abraham Kuyper.

THURSDAY, 24th. *He will not suffer you to be tempted above that ye are able. 1 Corinthians 10. 13.*

Then God fixes the limit. He knows exactly how far to permit the trial to go. He is able to adapt it to our strength or power of endurance. What the believer has to do at such seasons is simply to rest on the faithfulness of God and obey the leadings of his Spirit.

FRIDAY, 25th. *He that is of a merry heart hath a continual feast. Proverbs 15. 15.*

Our gold will buy us many things,—
Antiques, old lace, and marriage rings;
'Twill build us houses by the road,
And take from us a heavy load;
But when I searched in every mart
I could not buy a happy heart:
The price of this is love, not gold,—
Great love for others, I was told.
—H. G. Perry.

SATURDAY, 26th. *And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it! Numbers 13. 30.*

Faith is heroic and true; unbelief is cowardly and false. When Canaan is made the objective point, two classes of religionists always appear. The spies and the Calebs were their representatives in every age and clime. The proposal at once to go up is always an offence to the one and a joy to the other. The one magnifies the hindrances, the other rejoices in the arm that is almighty. The latter enters the land, the former dies in the wilderness.—M. L. Haney.

SUNDAY, 27th. *Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase. Daniel 4. 37.*

When you find that a man has got to praising God it is a good sign. Oh, let us get to personal love, to personal praise! That is what is wanted in the church today. —D. L. Moody.

MONDAY, 28th. *And they come unto him, bringing one sick of the palsy, which was borne of four. Mark 2. 3.*

We can bring our friends to Jesus. They may have no faith, but if we have faith God may honor it.

TUESDAY, 29th. *If I justify myself mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse. Job 9. 20.*

We ought to make self as little as possible the subject of conversation. Falsehood comes of it somehow, and the sense of having forfeited grace and gone down in our own estimation as well as that of others. We must avoid explaining and commenting upon our own actions in conversation. A man hardly ever comments on his own actions or explains his own motives without being false.—F. W. Faber.

WEDNESDAY, 30th. *Sir, we would see Jesus! John 12. 21.*

We would see Jesus, crowned with highest honor,
Seated as our high priest upon the throne:
He ever liveth, making intercession,
Able to save and sanctify his own!—J. H. S.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

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Tuesday, 1st. Exodus 1.

The Book of Exodus tells a great story. Through the centuries the gaze of myriads has turned back to the supreme hour when a nation of slaves went forth into the broad spaces of the wilderness, to be trained there for high service to mankind.

Throughout the book the prominent figure is Moses, "the servant of the Lord," whose song is still sung around the sea of glass. We may learn much of the possibility of partnership with God in our own life service as we study his. Indeed, the story of the Exodus must have its analogue in every soul that seeks deliverance from the enervating influence of the world. These things were written, as the apostle tells us, for our admonition, upon whom the ends of the ages have come.

Life in Egypt was comparatively easy, and was apt, therefore, to become self-indulgent. The Nile abounded with fish, and its banks with fowl. The soil was prolific. There was every inducement to eat, drink, and be merry. There was grave peril, therefore, that beneath the seductive influences of the climate the children of the promise would degenerate to the level of Egyptian license and idolatry. Two hundred and sixty years passed thus: then, suddenly, everything was altered by a change in Egyptian policy. The Hebrews were taken from their pasture lands, and pressed into a particularly irksome service. Some were compelled to dig in the stiff clay, and produce a tale of bricks beneath the lash of the whip. Others did service in the field, i.e., they were employed in drawing water from the Nile for field-irrigation. Infanticide, so far as the boys were concerned, was rigorously enforced. But God Almighty was allowing this heavy discipline to stir up their nest, to make Egypt distasteful, and prepare for the Exodus.

Is not this same process always in vogue? Some may read these lines who are capable of becoming leaders in the coming time, but they are becoming morally flabby. Their soul-fiber is degenerating. They wear soft raiment, and choose cushioned seats. But the great world of men needs them, calls for their strenuous leadership and help. Is it to be wondered at that God stirs up their nest? A world's redemption calls for them.

Heavenly Father, forgive us, we pray thee, if we have yielded to the lust of the flesh, the lust of the eyes, and the pride of life, and enable us to arise and follow Christ in his great work of world-redemption! May we obey his voice, even though a Gethsemane be in view, as he says, "Arise, let us go hence!" In his name.

Wednesday, 2nd. Exodus 2. 1-10.

There was some indescribable charm in the child which whispered in his parents' hearts that he was dear to God, and extraordinary precautions were taken to hide him in the inner chamber of their hut. But above all was their faith in God. They reckoned on him, and thus they have obtained a place in the long corridor of Hebrews 11. Finally the mother launched her babe in "a paper boat" on the divine providence. The outer covering might be pitch, but its inner lining was love and faith. Unafraid of crocodiles, they left it to see what God would do: and none of them that wait on him shall be ashamed.

Pharaoh's plans were neutralized by the action of his own daughter, who came to the bank at the critical moment when the babe had awoke and was crying for its customary food. God makes man's wrath to praise him, and restrains the remainder. His providence brought the princess to the river bank at the critical moment, and inclined her to accept Miriam's suggestion that the babe should be entrusted to one of the Hebrew women. All this came forth from the Lord of hosts, who is wonderful in counsel and excellent in working. Thus it befell, since weaning was a prolonged process, that Moses was not only fed from his mother's breast, but deeply taught in the knowledge and truth of God. Those early impressions were to become the heritage of his race.

This oldtime story is true today. The mother whose child goes to earn her living among strangers: the father whose boy must leave the quiet homestead for the mighty city: the parents who as missionaries are unable to have their children with them on the field, and must needs leave them at home: the dying who must commit the care of their little ones to strangers,—all such may take courage from this story. If only they exercise Jochebed's faith they will have her reward. God will not do less for them than for the babe whom Miriam watched. "The child grew, and the Lord blessed him; and the Spirit of the Lord began to bear on his heart, as the minstrel on the zither."

Help us, heavenly Father, we entreat thee, to entrust our dear ones, especially our boys

and girls, to thine almighty care! Let them not drift out on the great river of worldly self-indulgence, but finally bring them and us to thy house, with its many mansions!

Thursday, 3rd. Exodus 2. 11-22.

Moses, said Stephen in his great apology, was instructed in all the wisdom of Egypt: and those who have most closely followed recent explorations are most impressed by the extraordinary proficiency of the Egyptians in astronomy, architecture, geometry, metallurgy, and therapeutics. Moses, therefore, became mighty in words and works. But he never forgot "his brethren" who were sweltering beneath the Egyptian sun as they toiled at their tasks. Modern society will never get right till we have learned the significance of brotherhood. All our brothers are not equally proficient or gifted, but those that have must be willing to help those who have not.

Moses had reached the maturity of forty years, says Stephen, "when it came into his heart to visit his brethren." That visit changed his life current. Vows were made for him that he should become, "else sinning greatly, a dedicated spirit." He resolved to suffer affliction with them, because he looked for that recompense of reward, which, from Abraham's days, was the heritage of his race.

But he went to work in the wrong way. He felled the Egyptian taskmaster to the ground. It was the act of a self-constituted deliverer, but the wrath of man can never fulfil the righteousness of God. Jehovah alone could achieve the emancipation of his people, and long years of discipline must pass before Moses could become a yielded and emptied vessel, meet for the Master's use. Not what we do for him, but what he does through us, will achieve lasting results; but the emptying process which precedes the filling, is often long and trying. Banishment, therefore, to the great desert spaces, far removed from the stir of human life, was necessary, and that for forty years.

The names of his sons suggest his alternations of depression and hope. Now it was Gershom, "A stranger here," and presently Eliezer, "My God is my help." Always the desert silence, the vast monotonous expanse, and the isolation of a shepherd's life!

If these have their counterpart in your life, be of good cheer: God is making you a polished shaft, and is hiding you in his quiver!

Read also verses 23-25.

Teach us, O Spirit of God, the spirit of lowly yielding to thy moulding hands, that we may be vessels unto honor, meet for the Master's use, and prepared for every good work! Thus thy saving grace through us shall fulfil its holy purpose. The glory shall be thine, the blessedness ours!

Friday, 4th. Exodus 3. 1-8.

Forty years were needed for the further preparation of Moses for his great task. There was the training of the home. In after life he described himself as a nursing-father,—a metaphor borrowed from his experiences with his two boys. There was the desert solitude. The bleat of a goat could be heard at the distance of half a mile, and by night the cry of the jackal would make the interval of silence still more silent. There was the hunger of the exile's heart. He seemed like a lover doomed to stand by and see his betrothed perish while he was unable to give succor or warning. Probably, also, tidings of the Hebrews' suffering filtered through in broken snatches. The effect of all was to make him cry, "Who am I?"

Then, suddenly, probably at night, a thorn bush—the wild acacia—stood wrapped in flame! Such a spectacle was not absolutely novel. The intense heat, or an Arab fire, will sometimes kindle the dry gorse of the wilderness. Suddenly the flame starts up, and as suddenly dies down: but in the present instance no leaf shrivelled and no branch charred.

"It burned, and was not consumed." It has been commonly supposed that this was an image of Israel in Egypt, existing notwithstanding their fiery trials: but the fire here cannot be that of suffering, else Moses would not have been bidden to show reverence by unsandaling his feet. Throughout Scripture fire is the emblem of deity. This fire was its own fuel. The presence of God is independent of our promptings. This was the same fire as Abraham saw passing between the pieces, the same as shone at night in the pillar of cloud, and that descended at Pentecost. Clearly it was the symbol of God's presence in the midst of his despised and suffering people, who were as a bramble among the trees (Judges 9. 14).

Moses may have felt that he was only a bramble, but what could he not be and do in union with the Eternal? It is not what we do for God, but what he does through us, that counts. We are but as the desert scrub, but we may be baptized with the Holy Ghost as with fire.

O God our Saviour, our heart is not haughty, nor our eyes lofty, nor do we exercise ourselves in matters too high or wonderful! May thy Spirit, therefore, dwell within us, that we may be one with thee, as thou art one with the Father, and that thus our weakness may be perfected in thy strength!

Saturday, 5th. Exodus 3. 9-22.

Hitherto God had been known by no name that could be described as his proper name. He had been described as El, "the high," or Shaddai, "the mighty," or Jehovah, "the self-existent," but none of these had become distinctly his proper name. But

henceforth one of these was selected to be distinctly the name by which his own people could recognize and address him. In this sense it is inscribed on the Moabite Stone.

The first element is the personality of God, —"I am." "There is one God and Father of all, who is over all, and through all, and in all." The next element in this sublime name is his unchangeableness. There can be no was, or will be, with him. Always for evermore his is the present tense. "The heavens shall be changed, ... but thou art the same!" There is a further element, —that God is the only equivalent for God. Place God on the one side of your equation, and there is nothing to place on the other but himself. The whole creation, from the loftiest seraphim to the lowest zoöphyte, would not balance his ineffable being. "To whom will ye liken God, or what likeness will ye compare unto him?"

This name is fulfilled in our Lord. He said, "I am come in my Father's name." On several separate occasions he did not hesitate to employ it of himself. In the storm he said, "Be of good cheer, I am!" To the woman at Sychar's well he said, "I am, I that speak unto you." And when the Jews insisted that he could not have seen Abraham he replied, "Before Abraham was, I am." Throughout his earthly ministry he loved to unfold the implications of that great word: "I am the true vine." "I am the good shepherd." There are eight of these in all.

"God was in Christ," we are told by the apostle. Let us dare to fill in the blank cheque which is signed with the "I am" of God's all-sufficiency! God does not live in the apocalypse of the past, or that of the future. He is a very present help. He will honor our faith to the extent of his unsearchable riches. To each of us he says, "I am!" . . . .

Teach us to trust thee, O our God, and to believe that thou art the complement and fulfilment of every need! We would even thank thee for the blanks and deficiencies of life, since thou art willing to supply all our need according to thy riches in glory by Christ Jesus. May there be no barrier in us against thy inflowing and infilling!

Sunday, 6th. Exodus 4. 1-17.

The Egyptians were adepts in necromancy and magic. On one of their monuments a planchette is depicted in bas relief. It was necessary, therefore, that Moses should be accredited for the work before him, so as to compel the serious heed of the king and nation. These three signs were therefore given.

The sign of the rod. It was a simple shepherd's crook, but it was destined to play a conspicuous part in subsequent history. In verse 20 and afterwards it is referred to as "the rod of God," and it was used in many startling miracles, notably at the Red Sea, and for the smitten rock. What could more aptly symbolize Moses in all his limitations than that rod, cut off from its root, dry and sapless and helpless? He had already pleaded several reasons why he should not be commissioned, but they were all overruled in this wonderful colloquy. Every life has some capacity. To each of us God says, "What is that in thine hand?" To every one of us is given grace, according to the measure of God. Place yourself at his disposal!

The sign of the cleansed hand. The last address of Phillips Brooks to young men was delivered at the convention of St. Andrew. Coming down from his pulpit, he spoke to them out of his own pure heart from the words, "Be ye clean, that bear the vessels of the Lord!" The holy chalice of God's grace may not be carried by a leprous hand. The apostle bids us to cleanse ourselves from all defilement of flesh and spirit. Let us, therefore, repair to him who of old said to the leper, "I will: be thou clean!"

The sign of water turned to blood. When a nation is godless, nature herself seems affected. The whole creation groans and travails by reason of the human sin which has subjected it.

We are deeply conscious of our unworthiness to be fellow-workers with thyself in the regeneration of the world, O Lord, but if it be still thy will to use us, may there be unmistakable signs given in the arrest and conversion of the rebellious!

Monday, 7th. Exodus 4. 18-28.

Every objection having been answered, Moses set out on the return journey: but even when he reached Midian he seems to have lingered, for the Lord said to him in Midian, "Go, return to Egypt!" So he departed. One ass bore his household and all their gear. So fared forth the man who was to encounter Pharaoh in the greatest duel that ever shook the world, wrest Israel from his hand, and return thither, having spoiled the Egyptians.

Perhaps to please Zipporah he had omitted the sign of the covenant which was imperative on all Israel. A sharp illness in the khan reminded him of his duty, and then husband and wife parted until the Exodus was complete. The scientific man, intent on extracting the secrets of nature, and utilizing her hidden powers, knows by experience the necessity of minute obedience to every item in her processes. Such obedience is equally imperative on all who would serve God. You must live up to the furthest limit of your light. Any secret sin will make the music mute. Any speck of decay will spread rottenness in the fairest promise of fruit. The holy God, whom we serve, asks us to cleanse out the tiniest atom of leaven. It is as we yield ourselves absolutely to God that he gives himself unreservedly to us.

But God also knows our frame, he re-

members that we are dust. He said to Aaron, "Go to Moses!" They caught sight of each other in the solemn shadow of Sinai, and each had much to tell the other. He who sent forth his disciples two by two, and knows the heart's craving for sympathy, thus helped his servants by pairing them for their task and through the two he wrought his eternal purpose. Elijah and Elisha, Peter and John, Paul and Timothy, Luther and Melanchthon, the two Wesleys! If you are alone, then count the more on God!

O thou who knowest the frailty of the heart, and how it clings, we leave to thee the ordering of our lives. May we obey thee perfectly! May no weak subservience to the flesh hinder our usefulness: and if our hearts fail in their loneliness, be thyself our companion till the night is gone and in the morn those angel faces shine that we have loved long since, and lost awhile!

Tuesday, 8th. Exodus 4. 29 to 5. 13.

The four hundred years which God had prescribed Abraham had nearly run their course. The Children of Promise were, therefore, the more prepared to welcome the assurance that the hour of deliverance was at hand. As Stephen put it afterwards, "The time of the promise drew nigh." It was from that promise given to Abraham, and passed down the centuries from lip to lip, that the oppressed nation had extracted the power to bear, to suffer, to wait, and now to expect deliverance. We may fairly ask ourselves whether we equally prize and claim the promises which shine on the canopy of Scripture, unexhausted by the demands of myriads.

When, therefore, they heard the tidings of the burning bush and its message, the elders bowed their heads in solemn worship and assent. They recognized that the God of their fathers had not forgotten them, and there was nothing for them to do but follow the leaders whom he had so clearly indicated, and await the further upholding of the divine plan. It is not enough to have God's promises: we must humbly and patiently claim their fulfilment, and do so though a Pharaoh, to use Bunyan's phrase, "straddles across the way."

More than ordinary courage was needed by the two representatives of the hated and downtrodden race as they confronted the scion of a long line of kings who considered themselves equals of the gods, and whose least word was indisputable. In the inner court of his palace, where he sat as a god, surrounded by courtiers, statesmen, priests and soldiers, Pharaoh was suddenly confronted by two aged men, claiming exemption for a nation of slaves. Everyone must have stood aghast. How little did Pharaoh realize that subsequent generations would scrutinize his behavior at that crucial hour! His refusal was not unexpected, but a sob of bitter anguish broke forth from the suffering Israelites as the news of added tyranny was discussed that night in whispered tones in each squalid hut.

Help us, O Lord, to believe in thy word of promise, though the heavens seem as brass and the pride of man resents the just claims of liberty! Oh, hasten the new heavens and earth which thou hast promised, and wherein dwelleth righteousness!

Wednesday, 9th. Exodus 5. 14 to 6. 1.

Pharaoh's proud reply and the increased anguish of his people, though not altogether unexpected, must have stabbed Moses to the heart. Such experiences have often befallen God's servants. Fresh difficulties had arisen to arrest the progress of his well-considered plans. Away in the wilderness it seemed as though God had only to speak and all would be done, but here in Egypt a series of obstacles suddenly sprang up before him, threatening and imperilling the divine purpose. Beneath the eternal constellations of the midnight sky, or within sight of the mighty Sinaitic range, it was easy to believe in the word of the Almighty, but there on the Egyptian plains, studded with colossal buildings, the emblems of human might, and confronted as he was with the power of Pharaoh and the demoralized condition of his people, he could not restrain the reproach, "Neither hast thou delivered thy people at all!"

Others have passed through a similar experience. Indeed, it seems to be the necessary condition of divine coöperation that the human element should be reduced to zero. God chooses the weak things, and the things that are not,—mere ciphers and nonentities,—that no flesh should glory in his presence. All depends, says Dr. Tauler, "on a fathomless sailing into a fathomless nothingness." When St. Paul was blinded by his vision, he saw God. When Elijah wrapped his face in his mantle, God came. All strong rocks become broken here. All on which the spirit can rest must be done away. But God enters into union and fellowship with human weakness, and on a cleared ground works out his own vast schemes.

It is noticeable that Moses did not ask Aaron to accompany him into God's audience chamber. As the last resort prayer must be the refuge of a lonely man to the only God. Jacob must send across the brook all his camp, and even Rachel, before meeting the angel who came to make him a prince with God.

Heavenly Father, we thank thee for those hidings of thy face which have led us to press through the veil to a closer identification with thyself! But help thou our unbelief, that we may remain stedfast and immovable, always abounding in thy work, since, if ensphered in thee, it can never be in vain!

Thursday, 10th. Exodus 6. 2-13.

In this passage the remarkable phrase, "I am Jehovah," occurs three times. In the Hebrew, it is, "Jehovah I." This mysterious and sacred name was not absolutely unknown among the Hebrews, but it was not in common use, and the truth it contained was not generally appreciated. There is a vast difference between our surface acquaintance with a name and our appreciation of its meaning when associated with the personality of a beloved friend. It was, therefore, in harmony with universal experience when the great name, Jehovah, was unfolded at the Exodus in all its wealth and significance. The sorrows of Israel were the prism which revealed its sevenfold depth, and taught them to reckon on him.

In Ezekiel 20. 5-9 this thought underlies the prophet's remarkable reference to Israel's sojourn in Egypt. "He said unto them, Defile not yourselves with the idols and abominations of Egypt! But they refused." At this refusal God might have poured forth his anger on his disobedient people, but he forbore. "I wrought for my name's sake, that it should not be profaned in the sight of the nations, among whom they were." Yes, and not for Israel or the Egyptians only, but for all aftertime God's dealings with his unworthy people have explored and revealed the mines of wealth that invite and encourage our faith in his name. There are days in our experience when we sorrowfully feel that we have forfeited all claim on God. Faith lies stifled under the weights of our shortcomings until we adopt the argument suggested by this divine announcement, and say, "Help us, O God of our salvation, for the glory of thy name!"

Glance over the seven "I wills" of this paragraph. It seemed as though Israel was in the valley of death-shadow, and that it was impossible for them to arise to the levels which God had pledged. Yet so it befell. Within a twelvemonth from that hour the transition was made, and Jehovah, addressing the emancipated nation through Moses, said, "Ye have seen how I have borne you on eagles' wings, and brought you unto myself!"

Deliver us, we humbly pray, O merciful God, from the tyranny of our sins! Pride, vanity, passion, and selfishness have been and are the taskmasters and scourges of our daily experience. We earnestly plead for deliverance, that we may enter upon the glory of the liberty of the sons of God. In Christ's name.

Friday, 11th. Exodus 6. 28 to 7. 13.

A modern translation makes Moses confess that he was but "a clumsy speaker," and it was right generous on his part to find the cause of failure in his stammering speech rather than in Pharaoh's proud heart. The brothers were now bidden to present a second challenge to the king, and perform their miraculous credentials: but they were forewarned that he would not yield. Nevertheless, they were to pursue their divinely given plan, as the ploughshare cleaves the stubborn soil.

Jehovah might have crushed Pharaoh by one terrible catastrophe, but such is not his chosen method. He is longsuffering, and not unreasoning. He knew that as yet the king had not realized that it was to him that the ancient mystic inscription in the Temple of Isis referred: "I am he that was, and is, and is to come, and no man hath lifted my veil."

The miracles were wrought in the spheres specially ruled by Egyptian deities. They were preannounced to make it clear that they did not happen by chance: and since they happened in spite of the opposition of the priests, and outdistanced their legerdemain, they established beyond question Jehovah's supreme power and glory and the immense superiority of the God of the Hebrews over all the deities of their Pantheon.

The magicians by clever legerdemain were able to reproduce the two first signs, but though they could turn water into blood they could not reverse the process, and though their rods became serpents they could not but appreciate the superior quality of the serpent which was called into existence by Moses and Aaron. Finally, at the third plague they apparently withdrew from the conflict with the confession, "This is the finger of God!"

There is comfort in this story for us all. We may be absolutely certain that the judge of all the earth will do right. He will deal with each soul according to the opportunities it has enjoyed. They who knew him not as we know him, will be beaten with few stripes, but how will it be with us if we neglect the salvation which was proclaimed by Christ himself?

Great God, the judge of all mankind, who dealest justly and truly with each soul of man, we humbly confess the shortcoming and disappointment of our lives! But for the sake of him who cried, "Father, forgive, they know not what they do!" have mercy upon us, restore unto us the joy of thy salvation, and teach us to recognize and obey thy holy will! In Christ's name.

Saturday, 12th. Exodus 7. 14-25.

Three months, or at the most six, is the period assigned to the plagues. As we have seen, they were primarily intended to answer Pharaoh's natural inquiry, "Who is Jehovah?" By entering into the spheres ruled by the gods of Egypt and overruling them, by the exact prediction of what was coming to pass, and its fulfilment, by leaving the magicians outdistanced and ashamed, Jehovah answered that question to the full, and gave incontestable proof that he was

supreme. Therefore the plagues were "signs."

They have been divided into three triads, leading up to the last and most terrible, which naturally stands by itself. Each group is severer than the preceding, and in each the successive blows culminate, like the third wave which runs further up the beach and breaks with a louder splash.

Each series begins in the morning. In the first group all the land was smitten, and in the two last the land of Goshen was spared, proving that the blows were directed by a presiding discrimination. In the first Aaron is to the front, but thereafter Moses leads the fight. In each triad there is a long warning before the first stroke, a shorter one before the second, and none before the third. Even the magicians were compelled to confess that the eight last plagues were due to the finger of God.

The Nile god was worshiped with hymns. The water was exceptionally sweet to the taste, and on the annual overflow the vast populations counted for their harvests. What horror must have spread throughout the nation when the waters suddenly became ghastly to the sight, and impossible to drink! The deprivation lasted for seven days.

Has anything like this happened in your experience, my reader? Has some sudden and terrible deprivation befallen you, which has changed the outlook of your life and robbed you of the river by which your soul was nourished? Do not murmur, or charge God foolishly! Do not settle into despair! There is a reason for it, which probably none but yourself can decipher, and not even you just now. It is not in wrath, but to drive you back on God, and that you may find your fresh springs in him. He will cause water to break forth even in the desert.

Heavenly Father, give us grace that amid the chances and changes of this mortal life we may ever believe that thy heart is full of love and thy purpose wise and good! Thus we shall be weaned from earthly support, and arrive at a deeper appreciation of what thou canst be to the soul which is stayed on thy careful providence!

Sunday, 13th. Exodus 8. 1-15.

The frog was an emblem of Osiris, and the god Ptah was represented by a frog's head. This plague was, therefore, a severe rebuke to the reptile worship universally practised in that land of many gods. Loathsome in appearance, tormenting with its incessant croak, hideous to trample on or touch, poisonous in the stench of its putrefying body when dead, the frog was the symbol of everything that could disgust the cleanly and fastidious Egyptian. That these animals in innumerable hordes should cover the land, and be found even in their bedchambers, was unbearable. Small wonder, therefore, that Pharaoh gave signs of relenting. He referred to Israel's God by the sacred name, Jehovah, and when Moses replied, "You shall have the honor of naming the hour when the plague shall be withdrawn," he replied, "Tomorrow." Yet when the morrow came, and in answer to Moses' earnest prayer the plague ceased, he went back on his word.

We learn from these judgments what Paul means in Romans 1 when he speaks of the unveiling of the righteousness of God. It surely would not have been righteous to have penalized Egypt for disobedience until a revelation had been given of the justice of God's claims. Pharaoh must be made aware that the God of the Hebrews was supreme, and that he had a right to make his great demands for the emancipation of his people. Those demands, being consistent with the verdict of conscience, could not be evaded with impunity. It was only because these successive lessons had been silhouetted in the awful light of national suffering that the final judgment of the death of the firstborn could be justified. The holy God, the creator of all things, the judge of all men, the father of Jesus,—so far as his humanity was concerned,—must be just in his dealings with all men, and what we describe as "plagues" were really the unveilings of his eternal majesty and power. God's wrath is only revealed from heaven as taking vengeance when it becomes clear that men are holding down the truth and silencing the inward monitor. Pharaoh and his advisers during these three months had every opportunity of knowing God, but they did not glorify him as God, and thus their heart was darkened, their self-will was stiffened, and God gave them up to reap as they had sown.

We thank thee, O our Father, that thy love is a consuming fire, and we pray thee to search and cleanse our hearts by the inspiration of thy Holy Spirit, that whatever grieves thee or obstructs our vision may be done away, and that we may be holy and unblamable before thee in love!

Monday, 14th. Exodus 8. 16-32.

The frogs invaded the homes of the Egyptians, but the lice their bodies. Travelers in Egypt have described experiences in which the very dust seemed to be turned to lice. This, and the fact that this pest would be extremely repulsive to the magicians and priests, who were accustomed to shave themselves every day in order to avoid the slightest contamination, incline us to accept the traditional view of this plague, rather than that it consisted of mosquitoes or midges. The parasite invested the beasts, and probably the sacred beasts. The most famous Egyptian temples contained, each of them, a sacred animal—a bull, a cow, or a he-goat,—which was regarded as an absolute incarnation of deity. Nothing, therefore, could have more horrified and astounded

their custodians than to find that their sacred beasts were defiled. Lice on the holy Apis would be an awful profanation! Surely the gods of Egypt, who could not protect themselves, could not protect their people.

This miracle elicited from the magicians the conviction that they were in the presence of a new and greater deity. "This is the finger of God." But Pharaoh was unshaken. His heart was hardened. The stoutest ice is that which alternately thaws and freezes. Each time we say "No" to God the film of resistance thickens. Each furlong down the incline accelerates the speed. The velocity of a stone, flung from a height, is ever quicker. If the gospel is not a savor of life unto life, it is a savor of death unto death.

Let us be careful to cultivate a sensitive and tender conscience, which scents temptation from afar and hides in Christ!

Heavenly Father, we do not seek to hide or cloke our sins before thy face, but would confess them with a humble, lowly, contrite and obedient heart, to the end that we may receive forgiveness for the same through thine infinite goodness and mercy: but we ask of thee the sensitive conscience that is ever aware of the first approach of temptation, and immediately shelters itself in thee!

Tuesday, 15th. Exodus 9. 1-12.

We cannot read the story of the plagues, without recalling two subsequent passages: "He that falleth upon this stone shall be broken, but on whomsoever it shall fall it will grind him to powder," and "It is a fearful thing to fall into the hands of the living God." The beneficent agencies of nature, such as fire, become the most terrible and destructive when we cease to observe the laws on which their helpful cooperation is based. So it is with God's unfathomable love and grace. Obey the conditions of his coöperation, and life becomes easy and happy: collide with them wilfully or ignorantly, and the results are disastrous. Since creation groaneth and travaileth in pain under its subjection to its fallen prince, its malefic agencies are ever brooding over us, but they are arrested by God's gracious care. If, however, we are in collision with his will, there is nothing left to preserve us from a deluge of destruction. So Pharaoh found it!

This murrain, or cattle-plague, was clearly differentiated from ordinary experiences of the same kind by Moses' precise specification of the time of its incidence, by the marked exemption of Israel, by the simultaneous inclusion of all types of animal life, and by its connection with the other incidents of this awful conflict between man's stubborn will and the divine mandate. The express specification of "in the field" suggests that the sacred animals, like the bull Apis, were not included in this plague. It dealt with those "in the field," whilst they were housed and under cover. The boils and blains were not only extremely painful, but most repulsive in appearance. Therefore this plague was peculiarly abhorrent to a people so scrupulous about their personal appearance as the Egyptians were.

What happened in Egypt is apparent in every age and land. Man's sin has brought "the bondage of corruption" on nature, and disease on our bodies and souls. When will the hour come that the Son of man shall be manifested to destroy the works of the devil? Lord Jesus, come quickly, that nature may cease from her travail, and that all creation may share in the liberty of the glory of the sons of God!

O thou who art a stronghold for the poor, a refuge from the storm, and a shadow from the heat, may we so abide in thy secret place that we shall not fear the plague that walketh in darkness, nor the destruction that wasteth at noonday! In Christ's name.

Wednesday, 16th. Exodus 9. 13-35.

We come now to the third triad of the plagues. At this point a new chapter opens. Till now Jehovah had been revealing himself as the supreme deity. It would have been unjust to make such demands as were made through Moses unless he had proved himself to be the supreme being who had the right to make them. But the previous six plagues had been more than sufficient for that purpose, and now a careful explanation was made by Moses of the awful risks incurred by continued resistance. Pharaoh knew perfectly well that he was dealing with one with whom his idols could not compare, and his continued obstinate opposition to his will was as impotent as it was perilous.

Instead of being a monument of mercy, of the hearing ear and the understanding heart, of the docility which is prepared to learn and obey, he became a beacon and a warning, a sign to all generations that if a man will not bend he must break, and that the rebel soul may turn to poison that which God intended to be for enlightenment and nourishment.

Josephus tells us that Egypt had never experienced so terrible a storm. Thunder and lightning are not unknown there in the spring, when this plague fell (as is indicated by the reference to the condition of the crops), but a storm of this intensity was unheard of. It even extorted from Pharaoh the confession that he and his people had sinned: but on the cessation of the storm his promise was withdrawn. The conviction was, however, slowly sinking into the hearts of the Egyptians and Hebrews that the idols were vanity, and that the earth was the Lord's.

The hardening of Pharaoh's heart is attributed to two agencies. He wilfully hard-

ened his own heart, but since the divine dealings were the ultimate cause of his mental processes, there is no difficulty in understanding the phrase that God hardened him.

Spirit of the living God, may we never quench or grieve thee, or harden ourselves against thee! May we be ever amenable to thy guidance, and sensitive to thy touch, so that we may serve God acceptably, and with godly fear! Keep back thy servants from presumptuous sins: let them not have dominion over us! In Christ's name.

Thursday, 17th. Exodus 10.

There were evident signs of Pharaoh's growing obstinacy. By this time he knew the better, but perversely sold himself to do the worse. To wilful disobedience he now added the unkingly sin of falsehood. Jehovah might reasonably have sent the last plague, which compelled him to thrust the Hebrews forth; but instead of this the obdurate monarch was granted two more opportunities of changing his mind and policy. God is not willing that any should perish, but all come to repentance. As we shall see, all was in vain.

The invasion of locusts is probably the most terrible pest that a country can suffer. Their numbers darken the sun, and no green thing survives their passage. The royal advisers, therefore, knew well that whatever had survived the hail would perish before these voracious hordes, and they approached Pharaoh with their remonstrance and advice. He was so far influenced by their representations as to send for the two brothers and propose a compromise. "No," said they, "we cannot reduce our terms"; and in their subsequent statement it became as clear as words could make it that there must be a migration of the entire nation. And when once away they could hardly be expected to return. The two brethren were ignominiously expelled from the royal presence, and the plague befell. Very grievous were those locusts: before them there had been none such.

Again Pharaoh proffered to repent, and sent for Moses and Aaron in haste. He confessed that he had sinned not only against Jehovah, but against them, and asked them to forgive and intercede on his behalf. As soon, however, as the stroke was removed he returned to his previous attitude.

The ninth plague came unannounced, and for 72 hours the whole country was enwrapt in darkness, the mystery and horror of which arrested the activities of the entire community.

We thank thee, O God our Father, that whilst darkness covers the earth, and gross darkness the people, thou hast shined in our hearts to give the light of thy knowledge in the face of Jesus Christ! May we ever walk in the light as thou art in the light, and may the blood of Jesus Christ, thy Son, ever cleanse us from all sin!

Friday, 18th. Exodus 11.

Up to this point the plagues and signs had been illuminative, i.e., they were intended to answer Pharaoh's question, "Who is the Lord?" and to convince the Egyptians and Israelites that Jehovah was God of gods and Lord of lords. But the tenth and last plague was a stroke of awful judgment and punishment. At the beginning of the fray it had seemed to Pharaoh and his servants absurd to suppose that the deity of a nation of slaves could be greater than the deities to whom their fathers and they had given allegiance: and it had been necessary to disabuse their minds of this false notion.

Now Jehovah told Moses that he would redeem his people "with great judgments." A judgment compresses into a sudden flash a twofold revelation: on the one hand it witnesses to the presence and sentence of the Eternal, and on the other to the inevitable penalty of sin. The divine judgments may be compared to a lightning flash at night which reveals the arching heavens above and the precipice yawning before the feet of the unsuspecting traveler. Pharaoh refused to learn his lesson and be warned. Therefore whatever was done to help him to a right decision not only failed of its purpose, but led to further ossification of heart.

Four centuries before the Almighty had said to Abraham: "That nation whom they shall serve will I judge, and afterward shall they come out with great substance" (Genesis 15. 14). This prediction was literally fulfilled, for the Egyptians loaded the departing hosts with jewels of gold and of silver. These were, in some sort, payment for their enforced labors, and they became afterwards invaluable for the enrichment of the house of God. Note that the Revised Version rightly substitutes "asked" for the Authorized Version "borrowed," and "let them have" for "lent."

Heavenly Father, grant us of thy mercy to be numbered with thy saints in glory everlasting! Bring us forth through the dark night of this world into the sunlit dawn of eternal blessedness, for the sake of the Lamb that was slain!

Saturday, 19th. Exodus 12. 1-28.

Centuries of residence among the idolatries of Egypt had blunted Israel's response to the claims of Jehovah, God of their fathers. They had defiled themselves, Ezekiel tells us (20. 8), with the abominable idolatries around them, the hankering for which broke out at the foot of Sinai in the mad orgies of the golden calf. It was necessary, therefore, before they departed from Egypt, not only to establish the incontrovertible supremacy of Jehovah, but also to bind them to him as his firstborn sons by a solemn annual commemoration of the salient features of their emancipation. This was the significance of the Passover.

Henceforth they would count the years not according to the Egyptian calendar, which began in the summer, but from the hour when Jehovah led them forth. Ten days after the new year began each family selected a lamb, and four days later killed, roasted, and ate it, after sprinkling its blood on the doorposts and lintels of their homes. The girded loin, the sandaled feet, the staff in hand, the haste in eating,—all of which were to be repeated in their subsequent history,—were minutely prescribed and obeyed. Such haste was necessitated by the demand for immediate action whilst Egypt was staggering under the last awful plague.

Seven days after the Passover unleavened bread was also prescribed, to remind them in all after days of the sudden thrusting of their fathers out of Egypt, which left no time to prepare the usual food. The addition of bitter herbs could not fail to recall the afflictions they had undergone. Nor were these precautions against forgetfulness enough, but the firstborn of man and beast was consecrated to Jehovah, and bought back by ransom. This was an acknowledgment that if the families of Israel enjoyed immunity, it was due to the special mercy of God.

In subsequent generations it must have been a solemn thought to eldest sons that they had been redeemed in order to render special service to God and their own generation. Oh that all firstborn children were specially consecrated to God's service!

We thank thee, our Father, that Christ our passover was sacrificed for us, and that thou wast in him, reconciling the world unto thyself! Grant unto us the pilgrim spirit, that being detached from this passing world we may set our faces towards the incorruptible inheritance which Christ has prepared for those who love him!

Sunday, 20th. Exodus 12. 29-51.

Menephtah was king of Egypt at this time, and a monument inscription confirms the fact that his eldest son died during his reign. We cannot wonder at the tenacity of his resistance to Jehovah's demand that he should let Israel go. These throngs of unpaid slaves were the most useful and cheapest labor-power in the country. To forfeit them would be a vast impoverishment. Small wonder that he strove so hard to break through the net which entangled him more closely with each attempt to escape it. But this last visitation was a shattering blow.

The Egyptians, in their dread of further visitations, urged instant departure, and every Hebrew household hurried, by the light of the full moon, to join its tribal or family division. The aged, the sick, and the little ones were placed on the asses, the cattle were driven in front, and each man carried the unbaked dough in the kneading-trough on his shoulder. As each tributary streamlet added its tiny contribution, multitudes of mixed races joined them, and the total number must have totaled at least two million souls.

As Moses surveyed this vast host, when its full complement was made up at Rameses, the spectacle must have crushed him, had he not been absolutely certain of God. Here were multitudes of people freshly emancipated from slavery, with the exalted hopes and expectations that their sudden emancipation had suggested, with the merest smattering of knowledge of the God of their fathers, and with no sense of the great spiritual ministry which they were to exercise, and it was for him to form them into a nation, to find them a home, and fit them for their special service to mankind. The writer to the Hebrews, in after centuries, unveils the secret of his serenity and strength when he tells us "that he endured, as seeing him who is invisible." A recent translation gives the following rendering of those immortal words: "Like one who saw the king invisible, he never flinched." May we ever have our eyes fixed on that king until they are so dazzled with his beauty that we become impervious to fear!

Read also 13. 1-16.

We thank thee, heavenly Father, that we also, through our tears, can see thy hand, leading thy people like a flock! May we also refuse the attractions of Egypt, and as pilgrims and strangers set our faces towards the city that hath foundations, and the rest which remaineth for the people of God!

Monday, 21st. Exodus 13. 17 to 14. 4.

At first the vast host took the direct road to Palestine, and after marching fifteen miles reached Succoth and Etham. There they halted, probably beside wells of water. Meanwhile a momentous question arose as to how they could break through the frontier wall which was guarded by Egyptian fortresses, and beyond which were the peoples of southern Canaan, who would assuredly fall on this vast unarmed multitude. Then it was that Moses received divine instructions to turn back towards the wilderness by the shores of the Red Sea. This was a severe disappointment, as the multitudes had cherished the hope that after a few days' toilsome marching they would reach the Land of Promise, flowing with milk and honey, the hostile armies of which would be swept away by Jehovah. They had no foreboding of the difficulties of the desert march, or the graves in the desert sands, or the difficulties through which their children would ultimately enter Canaan.

God "led them about" by the way of the wilderness: but was it not wise and well? What could such a motley group have contributed to the help of mankind? Where would have been the religious leadership of the world? And as to prophets, kings, and saints, yes, and the progenitors of Christ's

human life, if that undisciplined host had gone straight into Canaan without the long experience of the desert there would have been none of these.

The opposing forces that we all have to encounter, especially in early life, may be ranked among our rarest benedictions. Demosthenes became a consummate orator because in early life speech did not come to him easily: he stammered. It is the effort of the bee to emerge from its narrow confining cell that cuts the delicate membrane which binds its wings. Granted that the Philistines now bar your way; God will lead you about! The barred way is not permanently closed. We become more than conquerors through him that loved us!

Heavenly Father, we pray thee to go before us in a pillar of fire and cloud, and even when it leads us whither we would not choose to go, may we still trust thee to feed us with thy manna, to refresh us by thy watersprings, and to give us victory over our foes! Here and now we hand over the guidance and keeping of our souls to thee, our faithful Creator!

Tuesday, 22nd. Exodus 14. 5-31.

We have no space to dwell on the geographical details which shed a light on the marvel of the Exodus. There must have been a mighty putting forth of divine power to secure the safe passage of two millions of people, many of whom were women and children. Niebuhr confirms this by saying that it would be a great mistake to imagine that the passage of so great a caravan could have been effected by purely natural means.

When the Egyptian host was committed to the ocean path, the wind suddenly veered round and blew towards the land, instead of from it, driving before it the foaming waters of the returning tide. Advance or retreat was hopeless, and they sank like a stone from the sling. Mark those four stages of the divine interposition: the movement of the cloud, the strong east wind, the storm, the tide.

All nature is but art unknown to thee,
All chance direction that thou canst not see!

Nature is like the ivory notes of the piano keyboard which respond to the least touch of the Creator, some bass, some treble, but all blending in the one great orchestra.

"These things," says the apostle, "happened unto them by way of example, and they were written for our admonition, on whom the ends of the ages have come." Egypt is the invariable type of the time-spirit, or the world, out of which God is ever calling his sons. Thus the infant Jesus was called out of Egypt to return to the Land of Promise.

"Arise ye, and depart, for this is not your rest!" Let us go forth from the leeks and onions and garlic, forth from the bondage of sin, forth from the fascination of the temptress world! Though the Egyptians pursue, they shall not be able to cut off even the feeblest. The Lord shall go before you, and the holy One himself shall be your rear-guard. God's saints pass through the floods on foot, and they are upheld on either side by unseen hands.

Lord Jesus, who hast redeemed us by thy precious blood, we thank thee that thou hast purchased our redemption at so great a cost, and pray that thou wouldest lead us through the threatening floods of this mortal life to the far shore where thy redeemed church is already beginning to sing the song of Moses and the Lamb!

Wednesday, 23rd. Exodus 15. 1-21.

When morning broke, and the Hebrews realized that they had for ever left behind the bondage, buffetings and brick-kilns of Egypt, standing there a vast emancipated host while the rising sun saturated the softly breaking waves with fire and revealed the bodies of their foes washed up upon the shore, is it to be wondered at that their pent-up emotion broke out in inexpressible song? This, and Psalm 90, place Moses in the front rank of world poets.

Standing on a rocky eminence some soloist would utter the words of the successive stanzas, whilst the refrain would be caught up by myriad throats. The women and girls, beating their tambourines above their heads in an ecstasy of joy, were answered by the thunderous bass of the men. Is it wonderful that the beloved apostle, in his unveiling of the future, says that the hosts of the redeemed shall stand on the shores of the glassy sea, having the harps of God, and shall sing the song of Moses and of the Lamb?

As we one day stand on the shores of eternity, and look back, we shall see the ocean of time, through which we passed homeward, bathed in the breaking glory of the eternal morning. The day which we anticipate is more radiant by far than any dawn of earth. The night of weeping and loneliness will soon have vanished for ever. "Everlasting joy shall be upon their heads." We shall have gotten the victory over the beast, with its passionate impurity and unrestrained violence. We shall have gotten the victory by the blood of the Lamb and by the word of our testimony. We shall have the harps of God, or, in other words, shall be in tune with the infinite. Through every note will thrill the praise of our God. The song will be the song of the Lamb. He alone is worthy to be the theme of eternity, because he redeemed us to God by his blood out of every kindred, and tongue, and people, and nation.

We mingle praise with our prayer to thee, O Lord God, the almighty! Just and

true are thy ways, thou king of the ages! Grant us grace, we entreat thee, and thy gracious help, that we may so live that one day we may be numbered with thy saints in glory everlasting, through the merits of thy beloved Son, Jesus Christ our Lord, who died for our sins and was raised again for our justification! In his name.

Thursday, 24th. Exodus 15. 22-27.

The hopes created by their wonderful deliverance bore the crowds buoyantly forward through their first experiences of the desert. The glare of the sun, the hardships of the way were easy to bear in the rapture of new-found freedom, but when the water was exhausted, and the women and children began to tire, and the hazards of the desert march confronted them, their souls were paralyzed with fear. The distant verdure of Marah revived their hopes for a little, but the bitterness of the waters shook their faith in Moses and his leadership.

Have we not all known the Marah experience? That marriage, that friendship, that new home, that fresh development, that fresh pursuit, which promised so well, has proved absolutely disappointing. Who has not muttered "Marah" over some desert well which he strained every nerve to reach, but it proved to be a huge disappointment! In such circumstances let us act as Moses did: let us cry to the Lord, and he will show us a tree which will make even these waters sweet!

Travelers tell us that several trees are used by the Arabs for the same purpose. The bark of one tree, in particular, has power to precipitate the mineral particles which embitter the water, so that it bebecomes sweet and clear. For us "the tree" is the cross on which our Saviour died, and which for us stands not only for the remission of sin, but for our union with him in the yielding up of our will and our identification with him in the great work of redemption. Consider him who endured such contradiction of sinners against himself, lest you become wearied and faint in your mind! Ask God to show you that tree and teach you the inner meaning of the cross, and you will learn a new name for God,—"I am the God that healeth thee"! Your Marah will give place to Elim, with its wells and palm trees. Life is not all Marah.

Gracious God, we pray thee to forgive us that we have so often murmured against thy providence, that we have thought hardly of thy leadership, and have overcast the lives of others by our want of cheerful faith! Enable us by thy grace to learn the lesson of Calvary, and to find comfort and refreshment in the glad acceptance of thy way, and choice, and care! In Christ's name.

Friday, 25th. Exodus 16.

Many theories have been advanced to account for the miracle of the manna, but none of them account for its abundance, its cessation on the seventh day, and its sufficiency to be the staple of human life. There may have been some natural substratum to the miracle, as with the miracle of the feeding of the five thousand, but in the last resort there can be no doubt that it was the act of God.

This God is ours today! When we follow his leadership we shall find him faithful. If Israel had gone wantonly and wilfully into the desert they would have had no moral claim on God, but they had been obedient to the movement of the cloud, and where the cloud broods the manna falls.

We learn from John 6 that the manna was a type of Christ. He was the true bread from heaven. The whole human race is stricken with heart-hunger, which drives it like the prodigal to feed on the husks of the swinetrough. The insatiable passion for money and pleasure, the restless demand for something new, the eagerness with which men and women plunge into the cult of all kinds of religious fads, are symptoms of this universal heart-hunger. Just now the race is trying to appease its craving with the lust of the flesh, the lust of the eyes, and the pride of life, but surely the hour will arrive when it will tire of the husks and return to the Father's house where there is bread enough, and to spare.

The same food sufficed for all, and Christ is given to all. The manna was easily within reach, and the Word is nigh thee. The manna was white in color, and sweet to taste, reminding of the purity and attractiveness of our Lord. The manna fell noiselessly at night: so Christ comes, his is the still small voice that is heard in the heart silence. But it is not enough to gather: we must assimilate by meditation. The body and life-blood of the Lord Jesus, given for thee, shall preserve thy body and soul: take and eat to thy great comfort, and find strength and joy!

Lord Jesus, we need thee for our daily walk and warfare, and we earnestly pray for thy grace, that we may refrain from trusting in ourselves, or any creature, and derive from thee the daily strength for our daily need!

Saturday, 26th. Exodus 17. 1-7.

"They tempted the Lord." These words may be interpreted, "They put Jehovah to the proof." The word Massah means proof. Leaving the seashore the march turned eastwards towards the great mass of mountains known generally as Sinai. The route was inexpressibly grand. On each side of the narrow pass were peaks and precipices of every color, the entrance gates to the world's most august shrine. A halt was called at Rephidim. The word means

"resting-places," because there was an oasis there: but on their arrival the intermittent brook was dry, and again the host broke out in threatening murmurs against Moses. They went further. Ignoring the lessons of the plagues, the marvels of the Exodus and the passage of the Red Sea, they questioned whether Jehovah were with them after all.

In our own experience the same challenge is repeated. Our critics point to the physical suffering, the unequal lots, the tyranny of the strong, the hatred of the proud, the misery of the many, as arguments against the love of God. When the heavens are silent they infer that God is unmindful or unjust. Has not something of that spirit infected our own peace in times of excessive disappointment and pain? Suddenly we have come on a Rephidim, and we ask why God has permitted us to come into such a plight. "Does God care for me? Does he hear prayer? Is he with me, after all?" Life has hours like that which put our religion to the proof.

But God is not unmindful of our frailty. He remembers that we are but dust, and that there are limits beyond which our human frailty cannot pass; but he uses our extremity as a foil to set forth some hidden quality in his loving care which becomes a lasting possession. There is no possible peace for any human being in this world, says a great teacher, except in the belief that everything which happens is appointed or permitted for a divine purpose. He who took occasion from the fall to bring in redemption, lifting us to a higher place than was otherwise possible to man, may be trusted to use every circumstance to reveal a new feature in himself. Thus Massah's revelation of water from the stricken rock has become an element of comfort for all after time.

Give us grace, heavenly Father, to believe that our sorrows are permitted as the occasion for some fresh revelation of thy love and care and strengthening aid! May we never doubt that for those who love thee, all things work together for good!

Sunday, 27th. Exodus 17. 8-16.

The soldier of Christ is apt to suppose that when the Egyptians are slain the battle is over. But it is not so. There is an Amalek to be fought as well as a Pharaoh. The latter may be vanquished once and for ever by the intervention of Jehovah, but the conflict with Amalek ends only with our mortal life. Amalek stands for the wild, headstrong and implacable self-life, the ego of the soul, the assertion of I, that chafes against the life of the spirit because it is being directed from above, as Israel by the pillar of cloud. This persistent warfare is familiar to all who, by faith in Christ, have become enrolled in the sacramental host of God's elect; but our Amalek, as Romans 6 teaches us, is only subdued when we have learnt the inner significance of Calvary.

The modern name for Amalek is Bedouin. This people resented the entrance of Israel into their chosen fastnesses, and thought to spoil them of their treasures. It was a critical hour for the host, which had been too preoccupied to call into existence a properly armed and disciplined force. There was, however, no option left than to resist the attack, since the way to Sinai was barred by the fierce defiance of these wild sons of the wilderness who were familiar with every inch of the ground.

Joshua was but a young man, and he was destined to a great future. His name, as its alternative spelling Jesus suggests, implied "salvation." But he could not have prevailed had it not been for Moses and the uplifted rod. That settled the issue, and a new battle-cry was coined for Israel and many beside, "The Lord is my banner!"

Young soldiers of Christ, this lesson is specially for you! When the battle goes hard, and strength fails, and Amalek seems on the point of prevailing, lift up your eyes and behold your great intercessor! He pleads that your faith may not fail. He waits to succor you from the throne. Nay, more, he is prepared to stand within the heart door, and hold it against all comers.

In all times of our conflict with the world, the flesh, and the devil, we look to thee, O mighty Saviour! In thy name we lift our banner and draw our sword. May we be more than conquerors!

Monday, 28th. Exodus 18.

Jethro's district was in the neighborhood of the sacred mountain, and it must have given Moses much pleasure when his father-in-law brought him his wife and the two boys, whose names recalled his loneliness and the source of his strength. But Jethro's visit also led to a reasonable and wise economy of Moses' strength, who was worn out by the labors of the adjudication of the various cases brought for him to adjust. His strength was breaking down under the strain, and by Jethro's advice a series of greater and lesser courts of appeal was set up. This wise arrangement enabled Moses to concentrate on the higher aspects of his administration: he was for "the people to Godward."

It is a matter for grave consideration whether we spend time enough "to Godward." The rush of the present time is so terrific in its pace and so exacting in its demands that some of us, in our service to man for Christ's sake, forget the necessity of personal fellowship with him. One is greatly rebuked by the story of John Hyde, for instance, who was known as "Praying Hyde." One of his fellow missionaries writes: "Before this year's convention he spent long nights in prayer to God. The burden of souls was ever growing heavier on him.

It ate into his very soul. One saw the effect of this soul-travail in every feature of his face, and he seemed almost transformed as he gave forth God's message to the people. God's glory seemed to be lighting up every feature. It was Jehovah's messenger repeating Jehovah's message." Dean Alford in his version of James 4. 5 renders it thus: "The Spirit jealously desires us for his own." It is his earnest desire that we should spend our lives in fellowship with himself: and if this is true of our personal relations with God, how much more is it true in the responsible position of being the head of a family, the leader of a religious movement, or the pastor of a church? We must learn to be for others Godward.

Lord, again we ask thee to teach us to pray! Lay on us the burden of a lost world! Call us apart to share thine intercessions! May the Holy Spirit make intercession within us with groanings that cannot be uttered, so that out of our soul travail souls may be born into the kingdom of God!

Tuesday, 29th. Exodus 19. 1-8.

The distance from the landing place on the Red Sea to Mount Sinai was 150 miles, but owing to the vast number of women, children and weaklings it took about three months. So they came at last on the wide open plain at the foot of Sinai, abounding in water springs, and easily capable of containing the whole encampment. At the southern end, towards which the plain gently sloped, stood Sinai in lonely splendor, rising sheer from the plain to the height of 1500 feet. In its neighborhood and on either side of the plain are sublime and splintered heights, but Sinai is a huge granite monolith, a veritable altar, an awful throne, from which the voice of God might be heard far and wide over the plain beneath.

Israel remained at Sinai for a year. It was their schooltime. They were prepared, under the direct teaching of Jehovah, for their special mission to mankind. From a group of escaped slaves they were moulded into a nation. From the rites of idolatry they were led to a sublime monotheism. From the license of Egypt they were initiated into a code of morals which has passed into the fabric of modern civilization, and has laid the foundations of prosperity and peace wherever they have been embodied in the national or individual life. It was for no exclusive privilege that Jehovah had borne them on eagles' wings and brought them unto himself: they were to be a kingdom of priests, the teachers and leaders of a world religion, a peculiar treasure, and a holy nation. This commission was rapturously welcomed, but they had not counted the cost.

We thank thee, Lord, that we are not come to the mount that might be touched, and that burned with fire, but to the cross where thy heart was opened and thy blood was shed for our sin; but we thank thee also that in thee there is neither Jew nor Gentile, and that we also, by grace, may become thy peculiar treasure!

Wednesday, 30th. Exodus 19. 9-25.

All mankind at this period was infected by idolatry, and it was imperative that it should be placed beyond all question that God was a spirit. The whole world must be taught this great truth, and Israel was selected as his instrument to teach it. All the sorrow and anguish which have fallen to the lot of the Hebrew race must be attributed to their awful failure to realize and fulfil their sublime vocation. They were to be God's peculiar treasure, for the enrichment of mankind by their revelation of his spiritual nature, by their character as monotheists, and by their litanies of worship and song.

To teach that God is a spirit there was no similitude whatever. Though Mount Sinai was altogether on a smoke, as Moses said afterwards, "there was no form" (Deuteronomy 4. 11, 12). To this hour, and dating from that moment, the Jew, the Christian, and the Moslem perpetuate this sublime creed that the Lord our God is one, and that he must be worshiped in spirit and in truth. Images cannot be tolerated, because they detract from the spiritual and eternal.

To teach that God is holy, barriers were erected to keep the crowd from the precincts of Sinai. No animal might stray there. No hand might touch that sacred soil. Even the priests must sanctify themselves, and all the people must wash their clothes. Moses was sent down a third time with a final warning that none might break through to gaze; and he confessed that even he did exceedingly fear and quake (Hebrews 12. 21). No lesson could have been more impressively taught, and it is for all time. Who would not fear thee, great God, glorious in holiness, fearful in praises, doing wonders! Surely holiness becometh his house. But how can we be thankful enough for the revelation given by our Lord that this august being is our Father, and that he loves the world?

It must have been a great spectacle: the dense clouds brooding over the mountain peaks, the thunder like salvos of heavenly artillery, the flashes of lightning, the thrilling notes of the trumpet exceeding loud! But a greater spectacle is the cross of Calvary where God unveiled his heart. This is for us!

We pray thee, our Father, that our love to thee, nurtured at Calvary, may make us more fearful of grieving thee than could the thunders of Sinai, and that we may keep thy holy law because thou hast taught us to know thee as our Father!